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Secret societies of the Third Reich

Chapter 1 PROPHET OF THE FIRE CROSS

Despite the fact that the name of the mystic and philosopher Alfred Schuler is almost unknown to the domestic reader, it will often be found on the pages of this book. It is he, and not Guido von List and not Jörg Lanz von Liebenfels, that meticulous historians call the first

Hitler's prophet

Where and when this meeting took place is not exactly known. But it was she who largely predetermined the entire course of development of world history in the 20th century. Someone claimed that Adolf Hitler met Alfred Schuler in 1922 at the house of the publisher Bruckmann, where the future Fuhrer listened to the great mystic's report. But this version turned out to be untenable, since in fact the future Fuhrer met Bruckmann, one of the largest anti-Semitic publishers, only in 1924, a year after Schuler's death. However, it doesn't change anything. There is evidence that Hitler met Schuler thanks to Count von Reventlow, the elder brother of Franziska von Reventlow, well-known in all the esoteric salons of Munich. This seems very plausible, since at that time Hitler was very interested in matters of religion. It was Count Reventlov who introduced Hitler

with the national hero General Ludendorff. It was Reventlov who in 1933, together with the former evangelical priest Jacob Wilhelm Hauer, founded the religious movement of "German believers", which was to cover all German religious communities and become the backbone of the new Imperial Church. However, critics of this theory say that Francis (Fani) quarreled with her family very early, and therefore she could hardly have frequent conversations with her older brother.

Another no less likely "channel" of Hitler's acquaintance with Schuler is the physician Wilhelm Zeiss. He was friends with Schuler at the turn of the century, and later maintained a constant correspondence with Hitler, in which he gave the dictator "cosmic warnings." One of the eyewitnesses recalled how he met with Zeiss at the apartment of "astrologer and specialist in the secret sciences" W. Moufang, who lived in Heidelberg. This happened immediately after World War II. This meeting was, in fact, a seminar in which Zeiss introduced students to Schuler's theses. Later, the same eyewitness met with Zeiss in his hometown, where he installed a specific cross - a symbol of Schuler's ideas. "Zeiss told how Schuler found him, a young student, introduced him to the inner contemplation of the cosmists, after which he dropped out of medical studies at the university. He later admitted that he was in constant correspondence with Schuler and had a pile of priceless autographs of Schuler. What I remember now is a large, slightly lopsided photograph of Schuler that hung on the wall. In passing, Zeiss noticed that somewhere in the boxes was a correspondence with Hitler, in which he expressed his cosmic warnings. Unfortunately, Zeiss' papers were lost in the 50s, and therefore it is still very difficult to establish where and how Hitler met Alfred Schuler. So who was the man who is being hailed as "Hitler's prophet"?

Alfred Schuler was born on November 22, 1865 in Mainz. His father married Alfred's mother only two years after the birth of his son, and therefore for some time the child was considered illegitimate and bore the surname Reese. His parents were Catholics, and his father held a very high position in the judiciary. Alfred spent his high school years in the Saar town of Zweibrücken. In the gymnasium where Alfred studied, they studied Latin in depth. It was for this reason that he was left for the second year. His knowledge of Latin did not satisfy the teachers. Until the end of his studies, he had to pass annual re-examinations in this subject. This is the first paradox, of which we shall discover many more. Contemporaries considered the reincarnation of a true Roman to be a man who could hardly cope with Latin. One of Schuler's associates, Ludwig Klages, once wrote:

an unprecedented, and within the framework of "world history" an extremely rare phenomenon - an undoubted return of a sacred awe from a life already lived before or a new incarnation of the unquenched sparks of a distant past. Schuler himself would later call this state "second birth." Shortly before graduating from high school, Alfred's father dies. Now mother and son live on a small state pension. After graduating from high school, the Schuler family lived in Munich, in a modest apartment at 69 Luisenstraße. Almost immediately, Alfred entered the Maximilian Ludwig University of Munich, where he first studied law, and then history, art history, and archeology. He listened with pleasure to the lectures of the luminaries of science - professors Traube, Furtwängler, Heinrich Brunn. But he was not destined to complete his academic education. In 1893, young Schuler met the philosophers Ludwig Klages and Karl Wolfskel. A year later, he goes to Rome, where he meets the poet Ludwig Derleth, who later becomes the mouthpiece of aggressive Catholicism. Sometime in 1897 Ludwig Klages brings Alfred to Stefan George's café. Four weeks later, already at Gheorghe's apartment, he outlined fragments of his ideas. In order to appreciate the mystical-esoteric mood of such meetings, and what impression Schuler made, let us turn to the description given by Klages.

"In addition to me, Gheorghe, Wolfskel and his (Schulera) mother were present. Everything seemed like this: his old mother helped and served those invited by Schuler. In the best, but not very spacious room, there is a rather modest oblong board, which is covered with luxurious dishes. The light of candles and a Roman three-wick lamp. In front of them, on a metal plinth, is a copy of the "adorant" (1. Behind it is laurel and other greens. Around each plate is a wreath of fragrant flowers; the aroma of incense is felt. After the meal, he (Schuler) begins to read out the most powerful fragments, gradually increasing the powerful pathos. This creates ", I mean, a magical field that unites everything related, expelling and repelling everything alien. The old mother settles; Wolfskel is immune mentally and spiritually. He tries to connect and dissolve with everyone. His wife sits indifferently, because for her it is "too sublime ". Gheorghe can hardly cope with the growing excitement. Turning pale, he stands behind his chair. He does not seem to understand what is happening. The spiritual tension becomes unbearable. No one hears exactly what Schuler announces. However, from the roar of his voice, a volcano grows, which throws out red-hot lava, and from the heat of the lava, crimson pictures grow, alienating consciousness and depriving it. When it ends, or rather, how it ends, it is difficult to understand what it was. Nobody knows. At this time, he holds a prepared bouquet in his hand: one piece from the wreaths that Schuler tore to give the guests goodbye. Suddenly, I find myself with Gheorghe on a night street. Only there I pull myself together: "This is madness! I can't take it. What did you do to lure me there? This is madness! Take me back! Take me back to the tavern of honest citizens, where completely ordinary people smoke cigars and drink beer! I can't take it!"

In addition to Schuler himself, the Munich-Schwabing circle of "cosmists" constantly consisted of Klages, Derleth, George, Wolfskel, and later Countess von Reventlow. At various times, it was visited by a variety of people, for example, the "sunny boy" Roderick Huh, who called Schuler "the secret soul of the cosmos." The members of this circle, as a rule, met in Wolfskel's house. Perhaps the reason for this was the abundant financial support that Wolfskel received from his father. Magnificent in style, a self-ironic presentation of this period of her life was given by Countess von Reventlov, rejected by all aristocrats, in her novel Notes of Ladies and Gentlemen. Roderick Huh, who delighted many with his youth and beauty, wrote about the German bohemia of those years. "In fact, Schwabing was a colorful cradle of world change. The cosmists rallied around Klages and Schuler, the nihilists around Lenin (then also a resident of Schwabing). This is a good example of two sources of renovation of life on a completely opposite basis, which, however, converged on one thing - the will to destroy the materialistic petty-bourgeois order of that time.

At the end of the 19th century, Schuler began writing a dissertation on the meaning of the swastika. But she remained unfinished. In 1900 Schuler and Klages parted ways. In 1901 Schuler quarrels with Derleth. Then there is a conflict with Wolfskele and George. Schuler later met with Wolfskel more than once. However, the latter gradually lost respect for his former comrade.

The break with Klages was final. Schuler felt surrounded by a secret Jewish conspiracy. This is evidenced by his short notes: "The ambiguous and unequivocal figures of the mysterious scenes: the dark rabbi - a terrible Galician Jewess - a Jewish mystic, obviously authorized by a secret order. The dependence of Bletter [the organ in which George was published] on the Jewish central becomes obvious... The secret leadership has been discovered, and the leader is called Wolfskel." When Wolfskel decided to open a certain Jewish "lamp of blood", this was enough for Klages to finally break off relations with him. Roderick Huh described the problem of the disintegration of the cosmist circle in the following way: "Both cosmists, Schuler and Klages,

could at first calmly communicate with Wolfskel and other purebred Jews, since they were looking not for a race, but for a soul, a radiant spiritual substance. They condemned Wolfskel only when he wanted to open the Zionist "lamp of blood", which means, in their view, he was going to change the cosmic soul." Klages simply hated Stefan George for his connections with various youths: "... pedagogical Eros is directed exclusively to Jewish youths ... and exceptional insight is hardly required to see that the god in whom he believes and whom he embodied in 15 - a summer youth named Kronfeld, nothing more than - Yahweh!

In 1912, Alfred Schuler's mother died. Now he has no means of subsistence. He decided to live on the means of his patrons. Later he gave lectures to a wealthy public interested in occult and esoteric matters. A year before his death, Schuler gave lectures at the home of the publisher Hugo Bruckmann and his wife Elba. In less than two years, Adolf Hitler will become a regular in their house. Schuler usually finished his speech with a recitation of the poem: "We are coming again, we are not dead." Among the enthusiastic admirers that Schuler found at Bruckmann's home was the world famous poet Rainer Maria Rilke. In 1915, deeply impressed, he wrote: "Imagine that a person is intuitively transported to ancient imperial Rome, trying to explain the world in which he represented the dead as now existing, and the realm of the dead as the only unknown being, and imagined the short life allotted to us as an exception to this. All this is backed up by exceptional erudition, such fluctuations in inner convictions and experiences that the meaning of immemorial myths becomes clear, in the course of his speeches, it seemed, the meaning and waywardness of a strange eccentric collided, carrying him along with the flow.

Alfred Schuler died on August 8, 1923 during an operation on an intestine affected by cancer. He appointed his last life partner, the young gardener Josef Mayer, as his heir. From a psychoanalytic point of view, Schuler has never been a big mystery. Extreme attachment to his mother, with whom he lived until her death in the same apartment. Please bury him after death in a nearby grave. All of this points to the classic Oedipus complex, apparently with the inevitable homosexuality that follows from it. Some researchers associated it with homosexuals, but did not decipher their analysis. Some even pointed to pedophilic tendencies. In his depictions of ancient Rome, Schuler paid special attention to the "boys' houses", however, as well as the "girls' houses", this could indicate that his fantasies differed from classical homosexuality. However, it is still not clear whether Schuler really had homosexual contacts. Often, he could cite descriptions of sexual contacts as a desired option during immersion in history.

Many of Schuler's statements speak of a high degree of self-awareness. In his preface to Tiberius, he summarized: "Mental loneliness and stifled hopelessness within the limits of strongly repressed sexual passion ... In this attempt to construct autopsychic states on homosexual soil, instinctive instinct led me into the depths of the work of the Nazarenes [1 ... Everywhere the transition to immediately advancing reality." Schuler also spoke of his "passion" for Officer Carl M. But at the same time, he emphasized that the "daring and dangerous reality of such a relationship" should not have been automatically based on reciprocity. However, in those days, the "danger" of such a "passion" was exaggerated. Through one of the publishing houses, Schuler established contacts with Henry Papus, who in 1896, under the pseudonym "Mr. X", published the pamphlet The Case of Oscar Wilde and the Problem of Homosexuality. IN

In it, he demanded the repeal of Article 8,175 of the German Criminal Code, which provided for the persecution of homosexuals. Alfred Schuler corresponded with Papus for almost 15 years. In 1902, Schuler, along with the physician Magnus Hirschfeld and other prominent figures

Munich became the founder of the Scientific and Humanitarian Committee. The committee was founded to fight for the abolition of 8175, to explain to the public what homosexuality is, and to cooperate with the police in extortion and blackmail cases.

Information about Schuler's homosexual predilections later gave rise to a lot of all kinds of speculation. In particular, some authors have claimed that Hitler and Schuler met before the First World War, when Adolf attended one of Schuler's speeches in Munich, and a sexual relationship developed between them. The love affair between Hitler and Schuler is, of course, complete nonsense. But some eyewitnesses claim that Hitler really was at one of Schuler's public speeches, where he was simply bewitched by his unusual nationalism and

mystical antisemitism.

Schuler was almost constantly plagued by depression, which was caused by his solitude and hopelessness. Over time, he developed paranoid features. In particular, he stated that his spiritual aspirations were paralyzed by someone who had passed through the "black river". He believed that his family fell victim to the gloomy forces. The death of his father was associated with a "killer smell", his father's house and property were destroyed - his family is "as if in a dream attacked", they destroy it, as if being published over him. He himself admitted that he was never afraid, but now the fear of death does not leave him. His business was not going well. He believed that his life "was drunk by a greedy vampire". Analyzing such statements, the psychoanalyst Kaltenbrunner concluded: "This Manichaean obsession with Moloch's vile attempt on soul, blood and life has gone through Schuler's entire gnosis."

Almost all of the depictions in which Schuler described specific sexual situations clearly indicated his masochistic tendencies. On the other hand, his sadistic attitude is evidenced by the scene he described, when the students tamed by him cut off the heads of pigeons. So Schuler wrote in his remarks to The Pigeons of Trias: "September 30th. Pigeons of Trias are in the contours of childhood memories of a young blacksmith, with a strong fist blowing off the head of a white dove ... A small bright red puddle and a remark by the young 17-year-old killer Clemens. He folded his bluish head with pleasure, and now she dangles freely around his neck. At the same time, full of hot greed from his fresh strength and cruelty, I ordered the killing of three more doves. And right in front of my eyes, he stuck his thumbnail into the back of the head of these creatures. I watched the red dove die in agony." Then the audience was presented with tales of ritual murders and the horrors of witch trials. Topics that were predetermined not so much by cognitive interest as by his personal sadism. Schuler advised a young worker to burn down the factory: "Don't forget also schools, orphanages and shelters for the deaf and dumb. The latter must burn with their content. And caress your penis when the mice that steal the grain of society dance in the flames. Schuler not only classified deaf-mutes as social parasites, he called for them to be burned. But here he did not follow the social Darwinist messages at all: burning people should give sexual arousal to young men. Schuler also intended to free the great Nietzsche from his madness. For this, it was planned to hold a special ceremony, when naked young men with bracelets on their hands were to dance around the philosopher. In such treatment, sexual arousal played as important a role as the contemplation of sickness and cruelty. What scenes of cruelty Schuler intended remains unknown. But it is possible that it could become a necrophilic orgy. Klages claimed that Schuler saw some kind of erotic mystery in the death cult. As proof of this, Klages cited a story about how Schuler analyzed a literary work in which two lovers kissed for the first time at night by the light of the moon on the fresh grave of their relative. The deceased relative, as it were, breathed this erotic impulse into them.

Strange as it may seem, such views were embodied in the Third Reich. We are talking here not about Hitler, but about the Reichsführer SS Heinrich Himmler. He repeatedly expressed

the opinion that in ancient times the Germanic peoples had a ritual to give girls for marriage to the village, where they underwent initiation, copulating with rural youths at the graves of their ancestors. In addition, many eyewitnesses said that Himmler was personally present at the punishments and executions of female prisoners, and later began to project medical experiments into the field of sexual relations. In this respect, he looked like a very consistent student of Schuler. Although why not? They lived at the same time in the same German land. Schuler was looking for high patrons at that time, and Heinrich Himmler's father was the tutor of the prince from the royal Bavarian house of Wittelsbach. Although this is only

a guess.

Alfred Schuler has often been called a Gnostic. What was hidden behind this concept? Mystical knowledge (gnosis) was supposed to answer only one very old question: where does evil come from - ipse conceals? The Catholics, who were Schuler's parents, could not give him a clear answer. If, nevertheless, God is Almighty and All-good, then how can he allow the enemy of the human race, Satan, to interfere in earthly life? And, if he is Omnipotent, then why doesn't he just get rid of evil? So he's also responsible for it? The argument about freedom as a gift of God to man, which is ultimately a condition for the wrong path in the perception of evil, reduces this problem to questions about the quality of such freedom, the nature of evil and its occurrence. Until now, believers have not received convincing answers to such questions. It was in this question that the Achilles' heel of the Christian church was located.

Simultaneously with the formation of Christianity in the first centuries of our era, a doctrine began to form in the ancient world, which believed that it gave a convincing answer to such questions. In general, it was called Gnosticism. This teaching was rather motley. It was based on Jewish mysticism (the doctrine of the Apocalypse), and on Greek myths (the doctrine of Plato and the Stoics), and Persian legends (Zoroastrianism), and even Indian and Egyptian mythology. Dozens of religious groups built various systems with various gods, saviors, representatives of evil and also a variety of good spirits. All this was supplied with its own terminology. In many ways, these groups and small groups differed from each other, but they were united by one thing - the dualistic essence of their teachings. In dualism, there are two deities, two kingdoms: the kingdom of darkness and the kingdom of light with a bright deity at the head. In the Gnostic "Secret Teaching of John", an apocryphal legend [By the century, this bright God was described as follows: "He is an infinite light, holy, true purity. He is Indescribable, Perfect and Immortal... In general, it is impossible for anyone to understand him. He is none of the existing ones, but there is an item that is excellent. Not as if he were excellent in himself, but his essence does not even have a share of eternity. Time does not exist for him... But there was no one in front of him, since he exists only in the perfection of light itself that is demanded, only in the true light comprehensible by him. Infinite value, eternal sacrificer of eternity, light, bright sacrificer, life, life sacrificer... It is said to us - the light that is comprehensible only to him, which surrounds him, which is the source of life, the light of complete purity, the source of the spirit, living water.

In some versions of Gnostic cosmogony, the realm of darkness is advancing on the realm of light, which leads to the unfortunate mixing of the worlds. It was the evil deity who created the earth, while the bright god has little in common with it. The light god embodied a part of himself in the material world created by an evil deity, where the light turned out to be contained in the souls of living people. Captured in the prison of the material body, the divine light (human soul) does not know about its divinity and about its stay in the bodily prison. She is as if drugged, as if asleep. The Manichaean confessional books spoke of this,

that the soul was born "in this house of horrors, this castle of death, in this poisoned figure, embodied in a bony body."

The "Secret Teaching from John" also described the emergence of matter and the taking of the soul into bodily captivity: the evil archons made a new creation from earth and water, from fire and wind, and therefore from the matter of darkness and the desire of the protesting spirit, which became chains for man. This cave

they presented the created body to man, placing on him the shackles of oblivion. Thus man became mortal.

But a soul that has forgotten its divine origin can be awakened, brought to memories. This was available to the descendants of the kingdom of light, who can learn about their bright divine beginning and lead true knowledge - in Greek, gnosis. Such awakened people almost immediately played the role of prophets or priests.

For example, in The Secret Teaching of John, Jesus Christ said: "I am the wealth of light. I am the mindset of abundance of light. However, I walked in the majesty of darkness, and I endured it until I left the prison... This is the prison of the body. And I say: "The Goth who hears will wake up from a deep sleep" ... However, I told you all the things so that you write them down and pass them on in a hidden form, since this secret is not for the wavering. Among the secrets that were passed on were the following: "Cursed is everyone who passes on these secrets for the sake of food, drink, clothing or other things."

Along with strict dualism, which provided for two equally strong deities - light and dark - there has always been a more moderate option: there is only one fallen light essence, to which responsibility for the union of matter and soul is attributed. Evil here is not strictly separated from good, but is a fallen part of the light.

Therefore, one of the main thoughts of gnosis is that the modern world is a kind of transitional state that has arisen due to some kind of mistake, and at some point everything will be corrected due to the intervention of divine light. And although the Gnostics often call Jesus Christ the Savior, yet they are not only a Christian denomination, but even a Christian sect. Of course, Christianity influenced the Gnostics, but did not produce them at all. The roots of Gnosticism go too deep into antiquity. The very first traces can be found in Iran. About 600 years BC, the prophet Zorastre (Zarathustra), the creator of dualistic Mazdaism - parsism, spread his teachings here. By the way, the name Persia came from the name of the latter. In this teaching, the good superdeity Ahuramazda (literal translation "the Lord the Wise") allowed the dark deity Ankhra Mainyu (Ahriman) to create the kingdom of darkness. To a certain extent, these two deities were balanced: Ahuramazda creates sixteen countries of good, the same number of countries of evil creates Ankhra Mainyu. In contrast to the pure "Ahurian" animals, Ankhra Mainyu creates dragons, snakes and other evil spirits. At the moment, the Persians were scattered throughout the East and India, where they hid in their time from Muslim persecution.

So to speak, another Persian, Mani, who lived in 216-277 AD, was advancing on the heels of Zarathustra. He created his teaching already on the basis of existing religions. By translating his books and texts into foreign languages, he hoped to create some kind of world religion. He intended to combine the teachings of Zarathustra, Buddha and Christ. His religious construction had a strictly dualistic basis. It contained two equivalent deities. For some time, the religion he created was quite loyal in the Sassanid empire. But then Mani was arrested. After a long imprisonment, he was executed on February 26, 277. The reason for this lay in the fact that the Zoroastrian priests saw a serious danger in the Manichaean teachings. Mani's corpse was mutilated and put on public display. In almost a thousand years, from the 3rd to the 16th century, Manichaeism spread throughout Asia, North Africa and Europe. In the 10th century, the center

the Manichaean religion moved to Babylon. In the 10th-10th centuries, Manichaeism was the official religion in the state of the Uighurs, located on the territory of present-day Turkey. The teachings of Mani penetrated even into China, where it existed until the 10th century! Gnostic-minded groups of Muslims survived among the Turkish Alawites. Here is a quote from their Book of Shadows: "When a fetus appears, a good spirit descends on it; this is the light spirit of faith, which is created by the Light God. Now he is enclosed in a body... He is grieved and weeps... He contemplates the body, which is a prison for the spirit of believers... He will leave this body when knowledge comes. At the moment, out of 67.8 million Turks, about 15 million are followers of the Alawite faith. Gnosticism still exists today. It has come down to us in the form of theosophy, ideas

Rosicrucians, Anthroposophy. By the way, the creator of the latter, Rudolf Steiner, even published the Lucifer-Gnosis magazine. Gnosticism influenced the work of many writers and philosophers: Marcel Proust, James Joyce, Hermann Hesse, Thomas Mann, Carl Gustav Jung, Martin Heidegger, etc.

Gnosticism divided all mankind into three groups, depending on the content of light in them. At the very bottom of this hierarchy are the khuliki (from PUe, Greek for matter). Their essence follows from the very name - empty matter. Next comes physics. They have, as already reflected in their name, a soul and can "awake" under certain circumstances. Only pneumatics can be higher, which consist of pneuma (divine spirit), which originally comes from light abundance - pleroma. They represent the bright pinnacle of humanity. In one of the late Gnostic codes we can read: "Until the end of the world there are three people and their descendants: pneumatic, psychic and earthly. They correspond to three phoenixes of paradise: the first is immortal. The second will spend 1000 years. Of the third, it is written in the holy book that he will be persecuted. So there are three types of baptism: spiritual, baptism with fire and water. And in another place we can read about the tripartite division of mankind: "Pneumatic appearance, like light from light and like pneuma from pneuma, awaits complete salvation." "Psychic appearance like light from a fire slows to realize." He stands "in the middle" and must decide for himself as to what is good. "The Hulic type is hostile in every respect, since it is dark and prevents the light from rising ... He is the embodiment of hatred for the Lord" and is doomed to oblivion.

If humanity was once divided into three parts, then it was far from common for everyone to share the elite position of the bearers of light. The limited dark huliks, in their own closed circles, cared for their own divinity, which, through missionary activity, was to prepare a new ascent to the light. Therefore, the "superiority" of the Gnostics must be in the background and not be obvious. Moreover, the closeness of these circles was not always voluntary. After Christianity became legal in the Roman Empire, there was an active struggle of various competing religious systems in the state, including the gnostics took part in the struggle. Many Christians and even priests were supporters of the Gnostic prophet Mani, as if supplying ammunition for this theological war. In his younger years, even Blessed Augustine was an adherent of this line! But again and again our eyes turn to Gnosticism in connection with later events. In the early Middle Ages, it became very widespread in Northern Italy, Rhenish Germany and Southern France. The new faith arrived in Western Europe along trade routes from Bulgaria. Originating in Bulgaria in the 10th century, this doctrine was called Bogomilism, and its followers were called Bogomils. To a certain extent, they inherited the heretical teaching of the Paulicans, which was very widespread in the Eastern Roman Empire. Having taken root in Western Europe, this Gnostic trend was called differently. In the German lands, Catholic priests identified him with Manichaeism. In France, the new Gnostics were called Albigensians (from the city of Albi), Waldensians (from

Lyon merchant Pierre Waldo, who, as the legends say, gave away his property and proclaimed poverty as the ideal of life). They called themselves Cathars, that is, "pure." At the beginning of the 12th century, a real threat arose that Catholicism would be ousted not only from the south of France, but also from Flanders, Champagne and some German lands. Church and secular authorities decided to join forces. A crusade against heretics was proclaimed. In 1209, an army of 50,000 men invaded the county of Languedoc. A terrible massacre began. For example, in the city of Beziers, 20 thousand people were gathered on the square in front of the Church of St. Nazarius, who were beaten by the crusaders. It was from there that the famous legend began. Upon learning that Catholics were huddled in the crowd along with the Cathars, the crusaders turned to the bishop: "How to distinguish heretics from orthodox Catholics?" A tough answer followed: "Kill everyone, the Lord will distinguish his own." This crusade ended a few decades later. The last stronghold of the Cathars was the castle of Montsegur, which was considered sacred. In March 1244, after 10 months of siege, the castle fell. After the fall of Monseport, about 400 people survived. Of these, 200 were "perfect" (ra Mai\$) - priests

Cathars. All of them were burned at the stake of the Inquisition. After that, the Gnostic traditions were transferred to the halls of the secret societies.

Many who embraced Gnosticism have seen the rebirth of spiritual light in another body after death. But the new body was only a new prison for the spirit. Pneumatics were called upon to break this ominous cycle of constant languor of the soul in the prison of the body and bring the kingdom of light closer, establish it on earth and reunite with the divine light. When it comes to light as a divine manifestation, then, as a rule, we are talking about metaphysical, invisible light. Only a few gnostic systems, such as that created by Mani, considered physical light - from the sun, stars or moon - also as a metaphysical concept. Mani believed that the sun and moon arose after the crucifixion of the evil archon. These luminaries were called upon to weaken its power with the help of light. That is, the sun and moon were created from purified, true light. How did the return of light to the realm of the good deity proceed? It was described as follows: "A third party was brought in to bring the light back home. It allowed the purified light, with the help of three wheels (fire, water, and wind) through the "column of greatness" (the Milky Way) to reach the lunar ship of light, on which, at the full moon, when it is completely light, it goes to the sun, and from there to the new Aeon ". In a Manichaean sermon, this was described as follows: "I can open the doors to the pillar (greatness) in front of me ... I can cross on a ship of light and find peace."

In some Gnostic systems, spiritual light could even reside in animals and plants. In some cases, this led to vegetarianism, which was supposed to help not interfere with the souls "caught" in the bodies of animals. In other cases, on the contrary, this led to ritual gluttony in order to accumulate the captured light in one's own body. Thus, with the help of plants and animals, it was supposed to provide their own "trip" to the saving kingdom.

Sveta.

The Sethians can serve as an example of a scientifically based gnostic system. Their faith was based on the so-called "Gospel of the Egyptians". This work dates from somewhere around the end of the 2nd century AD. According to their ideas, on the Higher Pleroma - an analogue of the sky - there is an invisible spirit. Here this higher being has placed five seals. On the Lower Pleroma is the Enlightened One - Foster Eleleth (Light Bearer = Lucifer), who is eager to spread his influence on the material world. Hulic Sophia and the demiurge Saklas, who built the world, then create a man. In this case, the basis of Gnosticism is neither the evil intervention of darkness in the material world, nor the divine error during its creation. The father of ordinary people is Adam, enlightened people - Seth. These holy Gnostics live in Sodom. "Seth poured his seed into separate

people specially selected for this. The researchers suggest that the "Gospel of the Egyptians" was named so precisely because to attract the attention of religious Egyptians. The emphatically Egyptian character of this teaching was chosen so that the Gnostic Set would compete with the Egyptian god Set. A different interpretation of the events in Sodom and Gomorrah contrasts the Egyptian Set, in which some homosexual tendencies were observed, with the new Gnostic Set that came from Judaism. But the borrowings from Judaism were only partial. So, for example, the sodomites branded with shame in the Old Testament among the Sethians, on the contrary, were interpreted as a chosen race. Here one can observe how often, when creating philosophical or religious systems, distortion, inversion occurs: in the initial tests, some fragments are either distorted or completely interpreted the other way around. Sodom of the Old Testament, mired in sins, in the Gospel of the Egyptians was turned into a gathering place for the holy Sethians. Or another example of inversion. To save the Setians from Satan, Set came to their aid in the form of Jesus. Christ appears again in the Setian cosmogony as a divine flame in the Lower Pleroma, but he is a completely different phenomenon than Jesus, in whom Set incarnated. The already intricate profusion of characters mentioned here points to the extreme complexity of Setian mythology.

Almost all world religions reveal some gnostic motives in themselves. For example, the Christian mysticism of Master Eckhart provides that in the essence of man lies sipsha



apitae (spark of the soul), which strives for reunion with God. The architecture of Gothic cathedrals brings us back to the French abbot Suger of Saint-Denis. This abbot got acquainted in detail with the works of the 1st century, in particular, with the "Mystical Theology" of Dionysius Pseudo-Areopagite. It was in this work that inspiration was found for creating the Gothic style of the churches of the Abbey of Saint-Denis. The Mystical Theology stated that God is light. After reading this thought, the active Parisian abbot began to increase the windows of churches so that God could get into the temple. Moreover, the window openings were built so that the light streamed onto the lectern. As a result, the Gnostic thought of Dionysius Pseudo-Areopagite played a decisive role in the emergence of Gothic architecture.

One of the main differences between Christianity and Gnosticism was the androgynous, bisexual nature of the Gnostic deities. However, there was something in common in the area of the sacraments: many of the Gnostic groups emphasized Christian baptism. But, on the other hand, the Manicheans and Cathars refused to be baptized in material water. Instead of the traditional baptism, the Cathars performed the sopzoatetit ritual - baptism in the spirit through the laying on of hands. Or another example: before death, some Gnostics practiced unction or unction for the final victory of the soul over the body and its reunification with the light.

The God of the Old Testament and the trinitarian Christian God radiated light, but to the Gnostics they were not identical. They did not recognize that Christians and Old Testament Jews worshiped the same deity. The Old Testament God of the Jews, who created the earth, matter, could be associated among the Gnostics only with an evil deity responsible for the disasters of this world. Following this logic, the Gnostics often equated Yahweh with Satan. As a result, Jews and Jews in general were considered by many Gnostic systems as devil worshipers. Not surprisingly, Jews were almost automatically classified as Huliaks. It is in this premise that the longstanding anti-Semitic and anti-Jewish traditions of Gnosticism lie. Christ himself was considered by the Gnostics as a fighter against the Jewish deity. According to the Christian theologian Irenaeus, the Syrian Gnostic Satornilus, who lived in the 5th century AD, taught that Christ appeared to destroy the god of the Jews.

Gnosticism is in many ways the classic religion of crisis: people only questioned the origin of evil when things were going badly for them. Gnosis is possible

consider it a kind of protest religion that appeals to the intellectual elite, focusing primarily on political and economic difficulties.

## CHAPTER 2 THE MYSTICITY OF THE LIGHT OF BLOOD

But back to Alfred Schuler. Why was Schuler called the last German Cathar? Recall that Alfred Schuler was born in 1865 in Mainz, a place that was inhabited by the Cathars at the beginning of the 20th century. Even the remains of their cemeteries have survived to this day. The monk Ecbert Schonau, while still a young canon, ended up in these places in 1140. Here he first became acquainted with the Cathars, who were very common in the Rhineland of Germany. Local Cathars, like the Catholics, tried to conduct their missionary activities. Later Ekbert Schonau used the knowledge he acquired in Mainz to write speeches denouncing the Albigensian heresy. During trials and mass executions, he noted: "They went to a painful death from fire not only fearlessly, but even with some kind of joy." Schuler has been interested in this story since childhood, although his parents were not the indigenous inhabitants of these places.

His interest was strengthened when he became acquainted with the literature devoted to the secret sciences, which was published in abundance in the nineteenth century. Perhaps the decisive role here was played by the books of Henry Papus, who, by the way, referred to Schuler in his letters only as "master and master." Pagaos himself was a man who showed far more than idle curiosity towards the Cathars and Gnosticism. In 1907, he founded the Gnostic Catholic Church, which appeared after the split of the Neo-Albigensian Church, established in 1890 in Paris by his assistant Jules Doniel.

Schuler's correspondence with Papus began in 1899 and lasted for almost a decade and a half. The influence of Papus on Schuler was undeniable. In one of Schuler's articles, one could read about an omniscient master with the shape of a snake who continued to expound the Bible. In the previously published Green Notebook by Papus, one could find the following passage: "A man was aware of the sources of all fertility and ate beautiful fruits with his wife and, with the blessing of the master, rested on them. They entered from the life of dreams into the conscious and independent life of the children of light. They honored the memory of the master in the form of a snake." We could learn about such reverence from a number of medieval philosophers. In addition, in a number of Schuler's works there are places in which

he speaks positively of snakes:

Oh, let us re-sacrifice us to the sweet serpent god, the place of Eros awakens a sacred chill.

Or another snippet:

That black-robed magician standing by the pillar with snakes on his chest?

Or here is one more possible borrowing. An excerpt from Schuler's comments on music: "Even the music that accompanies dinner parties is here restored to its original exodus. It rings in sweet harmony like a vibrating string stretched between this and the other world. It is the starting point of all music." And here is what Papus wrote in his "Green Notebook": "The strings that are stretched like an axis between this and the other world always vibrate in sweet harmony." From the "Green Notebook" of Papus, Schuler borrowed the wording about the "Great Telesma".

There is no doubt that Schuler drew his knowledge of gnosis and Gnosticism at first mainly from the notebooks of Henry Papus. But over time, his knowledge expanded. One eyewitness recalled rummaging through Schuler's archive: "It contained a large list of occult works, which was either compiled by Schuler himself, or at least

copied from somewhere. The main parts of this material dealt with high-ranking Freemasons and Theosophy. It mentioned, first of all, H. P. Blavatsky's idea of "seven forms of consciousness"... The French neo-gnostic Eliphas Levi, the German theosophist Franz Hartmann, and the occultist Karl Kizewetter were mentioned. Despite his interest in the occult, Alfred Schuler had a very negative and even hostile attitude towards Freemasonry. One quotation suffices: "Mason as the proto goat of Judaism."

Schuler also showed interest in the Templars, who, because of their worship of the bearded head, called Baphomet, were burned at the stake. He declared the Knights Templar to be hidden Gnostics. It is possible that they had connections with the Cathars and the Islamic Gnostics. The revival of the Templar doctrine officially took place at the end of the 19th century, when Karl Keller and Franz Hartmann founded the occult "Order of the Oriental Templars" in 1895. In 1905, its leadership passed to Theodor Reuss, and later to the Englishman Aleister Crowley. In many ways, the rituals of the "Order of the Eastern Templars" were adopted by the already mentioned "Gnostic Catholic Church". As for Schuler's orientation towards the French Templars, it was precisely this that served as a prerequisite for the export of this teaching to Germany. It was traditionally believed that the Gnostic tradition was transmitted along the following line: Cathars - Templars - Rosicrucians - Freemasons. But in many ways this tradition was profane. In fact, the chain of transmission of Gnostic traditions from late Antiquity to the works of Schuler remained hidden. She was a secret. Schuler was considered the last German Cathar, since it was he who clearly perceived the tradition of the French Gnostics and Albigenses in his works, and besides, unlike numerous representatives of neo-Gnosticism, he really believed in what he taught. Ludwig Klages, to whom Schuler complained that he was being sucked out by some kind of vampire, everywhere advertised the influence of the Cathars on the works of his friend.

The same Klages reported the following about the preparation for a series of reports on the essence of Rome, the "Eternal City": "I turned my participation into the extraction of material (for example, about the Stoics) and the re-examination of each report." In his lectures, Schuler referred directly to the Gnostic Gospel of the Egyptians. "I end this discussion with a few passages from the so-called "Gospel according to the Egyptians," which, moved into this circle of ideas, takes on a new meaning. Jesus was asked when his kingdom would come, he replied: When two become one, and the external (that is, the mixture of substances in the body) becomes internal (the mixture of substances in the light), but is neither male nor female. This was followed by a reference to the three types of asexuality given in the Gospel of Matthew: "He said to them: this word does not contain everything, but to whom it was given; for there are eunuchs who were born in this way from the mother's womb; and there are eunuchs who are castrated out of men; and there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven. Who can accommodate, let him accommodate.

In his report, entitled "Houses of Life," Schuler cited as evidence of the penetration of Christianity into the palaces of the Roman emperors graffiti, which depicted a crucified man with a donkey's head. The caption to the drawing read: "Alexamenos prays to his god." Klages pointed out that this was a mixed entity, which was revered by the Christian sect of the Gnostics, which equated Christ with the Egyptian Set. It's about what we already know.

Setians.

But for now, let's get back to some facts of Schuler's biography. As we remember, he met Derleth in 1894. This was a man who not only preached aggressive, almost orderly Catholicism, but was also well acquainted with other religious movements. He first felt the Gnostic influence after meeting Sir Joseph Peledan, Grand Master of the Rosicrucian Order and the Temple of the Grail. Somewhat later, Derleth, like Schuler, met Henry Papus. It was Derleth who gave Schuler an interesting idea. In his report "Therms, games, solar

child and caesarism" Schuler pointed out the possibility of shedding blood to master the light of the enemy. To understand Bloody Ritual Murders, he highly recommended studying the writings of the Bavarian philosopher Baader. Franz Benedict von Baader (1765-1841) was born and died in Munich, where he studied Theosophy with Jacob Böhme. In his environment, he was considered a Gnostic, although in fact he remained a Catholic all his life. It was Baader who was one of those bridges that led to German idealism.

Summing up some results, we can safely say that Schuler came into contact with the Gnostics and the French Cathars only through contacts with Henry Papus. The same can be said about Derleth. Klages, who himself was interested in the Gnostics, took part in the preparation of Schuler's most famous report, "On the Essence of the Eternal City." In addition, he studied various theosophists whom Schuler quoted in his writings.

But all of the above are only, so to speak, outward signs that Schuler was a Gnostic and a Cathar. External signs must be confirmed by some internal beliefs, which are easiest to find in the works of Schuler. There is no need to go far — let us dwell on the already mentioned report "On the Essence of the Eternal City", one of the tasks of which was the Gnostic enlightenment of the public: "My speeches" On the Essence of the Eternal City "are full of mental content. They are addressed to the soul, not to the intellect. They carry psychic vibrations and try to find the internal sources of light in the listeners. They are erotic worshipers, their intention is to copulate and give birth to light, that is, to perform a religious act.

Schuler had to "fertilize" the listeners with his words, which were supposed to awaken an inner light in them. He really spoke to the soul, not to the mind. It was believed that after these reports, the listeners could independently awaken the light in themselves. Schuler ended some of his reports with the words: "The time has come for the name, dressed in flesh, to discover the secret of the lamp and rush on the Helios team over the fresh cracks of the smoking arable land,

bringing spiritual glow closer. The concept of "lamp" belongs to the ancient Gnostic tradition and is already found in the original Manichaean treatises.

Schuler believed that the symbols of light could be not only certain gems, but also a chicken. "The white hen is the symbol of the telematic lamp of the soul. This is the chicken of the soul... the chicken mystery." The concept of *telesma* (from the Greek *hechem* - completion) is first encountered by the legendary magician Hermes Trismegistas. He used it in his book *The Table of Smaragda*, on which many medieval Gnostics relied. The book itself is still a mystery. There is no indication of the time or place of its appearance. It may have been written by the Gnostics themselves in the 1st-13th centuries AD. The veil of secrecy over her is just a precaution to keep them from being caught cheating. One way or another, but the Gnostic tradition presents Hermes, the oldest of all "philosophers" (not to be confused with the Greek deity), as the author of this document. There are two ideas about Hermes. Some make him an Egyptian; but by proclaiming him a contemporary of Plato, they break the whole chronology. Others claim that he is the king of the Greeks who was in Constantinople, but this confuses the situation even more than the first statement.

The table itself stated that in the inner darkness of things a certain radiation of the world spirit is hidden, the main instruments of which are the sun and moon; and he himself exists in a kind of wet steam. This powerful force is included in all earthly things, it is she who is the creator of the perfection of things and the whole world. This force is a certain digesting factor, perfecting all things, in which heaven and the earthly disposition of things have found an interaction. This power is the quintessence of all things, the treasure of the world taken away from the darkness, cleansed of all earthly defilement. The "*Table of Smaragda*" is nothing more than a presentation of the doctrine of this excellent essence,

which was called "The Elixir of Life" (ἑξῆς ἑξῆς), the fifth essence. It is from this phrase that the current concept of "quintessence" came about. And here we are in direct contact with alchemy. The fact is that the fifth essence in alchemy was called a special essence that existed along with earth, fire, air and water. Digressing from lofty matters, I would like to give one more evidence of the penetration of Gnosticism into our modern life. Remember Luc Besson's *The Fifth Element*...

But if all living beings come from a source of light, are they the same in telematic light? How did these perceptions affect Schuler's political views? Klages knew best about Schuler's political views: "... he was neither a radical opponent of Marxism, nor an enemy of the opponents of the haves; he only wanted to use the latter's money properly. He could never feel any poverty and appeared in society with the natural honor of a man who, it seems, knew nothing about everyday difficulties. Nevertheless, Schuler has a formula given to the young worker, which is not without a certain revolutionary potential: "Do I advise raising wages? Shorten the working day? Better than factories on fire!" And again we see Schuler's obsession with burning. However, he did not abandon his religious-gnostic ideas. "There are no owners or property in public life, since the possession of a lamp is common. Everyone lives in everything. That is why the concept of property is absolutely alien to prehistoric times. In the Middle Ages, possessions were ashamed and, as if justifying themselves, they called it "sunny flax" ... Since every whole is a feeling of solidarity, it goes without saying that this word must be correctly understood. The signs of the old race have been preserved by the only primitive people of our time - the Russians. Based on telematic vibrations, they are trying to tear down the house of cards of evolution." It is surprising that the Munich esoteric Schuler cites the Russian people as an example of a witness to telematic vibrations. Here, a connection with Papus, who for some time was at the court of Nicholas II, involuntarily suggests itself. But this does not mean at all that Schuler, thanks to his Gnostically motivated egalitarianism, joined the left political camp. On the contrary, he classified the French Revolution, social democracy and anarchy as "the coming out of the festering lower masses." The problem that he associated with the French Revolution was the assessment of the massacre of aristocrats, special bearers of light. In "The Nobility of Labor" he

wrote: "The guillotine of this shameful race is cracking on noble spines. The last perverted sexual crime against light and soul.

In general, Schuler dreamed of replacing the traditional school with its analytical and abstract subjects with boarding schools with separate education for boys and girls. Of course, they should not have a target setting for the formation of masculinity, since it would be reduced solely to the functions of a man, which progress presented, but had a harmful effect on the magical aspect. Schuler saw in the school of his day only a matrix for the brain, which had a detrimental effect on mental capabilities. Instead, he advocated youth houses in which, during puberty, sensual activity would turn into a mysterious, light-bearing mystery: "The focus of Aryan youth houses, despite the remoteness in time, is very recognizable both externally and internally. structure - the sensuously transcendent mysteries of the earliest love. There, the young man, on the basis of his extremely high light potential, would become "completion in himself." He could no longer be seen as an inferior person. The youth, because of its "joy of illumination," became an end in itself. Of course, it would be very difficult to derive a specific pedagogical theory from this rather lengthy theory, but we again find certain echoes of Schuler's ideas among the National Socialists. Take, for example, the slogan popular at the end of the 1920s: "National Socialism mobilizes the will of the youth." There, as in Schuler's dreams, there was no

co-educational, the school curriculum was not geared towards knowledge overload. And elite educational institutions (Napolas, Adolf Hitler's schools), which were built on the model of youth houses ...

Schuler's definition of light and divinity can be found in verse form. So, for example, in one poem he refers to the alleged homeland of his ancestors:

From the end of the path, the light between the timber and the ironworks illuminates the very last divine being.

Another stanza can be interpreted as moving the cosmic struggle between light and darkness:

They live - two from the Universe, dissociated themselves from the common, immortals who are familiar  
like enemies: misty sparks rip up the night, produced by chance.

Schuler also appealed to classical Gnostic metaphors, such as the pearl in the shell. The image of the soul chained in the body. I am the light soaked in the night... I am the pearl that filled the shell. I am the intoxication that rejuvenates this world. I am life.

The beginning of the stanza "I am someone" can be found not only in Gheorghe's poem "I am one and there are two of me", but also in various ancient Gnostic texts. This formulation, characteristic of gods and prophets, is found elsewhere in Schuler:

My whirlwind of fire longs for your blood. Your red grain streams from hearts. Me  
light life slowly drinks.

During one of his dives into the past, Schuler saw "beyond the gates of history" a bright paradise state. He saw modernity in a manner characteristic of Gnosticism - emptiness, darkness, cold and torment. So what did the future look like? The "coming kingdom of light" awaited man. But how to reach it? This was possible only after getting rid of the bodily covering that hid the light. Here we see the classic Gnostic ideas: the body prevents entry into the realm of light and should be left behind like a boring suit. Or, in another way, an enlightened person is surrounded by ethereal clothes - the cover of every living person.

In Schuler we also find the view of the savior in the guise of a "solar child", which is often found in Gnostic systems. "I admit that from time to time the essence of life appears in the form of a child who from time to time rises from a great tide of peoples, then there must be a turning point in life, a mysterious world upheaval that concerns all mankind, a sunrise for a new life." However, how do these always passive "solar children" who remain children for life work? "The polarization of the solar child moves outward a more active entity that seems to surround him, which, so to speak, forms the internal courtiers of the solar child." After that, surrounded by a radiance that Schuler called the "pink Ring", the solar child sent powerful streams of his power in all directions, which resembled the shape of a solar wheel (swastika). Schuler was talking here about a superhuman form that he could not forget, comparing it with the last look at Sodom. And here we see the traditional Sethian idea of Sodom as a kingdom created from the seed of the great Gnostic Seth.

Schuler saw a light carrier, a solar child, in Jesus too: "At the same time, images of a new adventure novel appear before me: the desert of upper Egypt. Time

actions: fading paganism. The final victory of the sexless, solar-essence-filled Jesus." Schuler depicted Jesus as sexless, in some versions as castrated, since the solar child had an androgynous nature.

What was the connection between the solar child and the center of light? According to Schuler's ideas, the sun child was identical to the god with the fiery seed that created the core of the universe. Therefore, the center of light and the solar child are one; the center of light can also be seen as the deity who produces the solar child.

In Schuler, we also see the ideas of various Gnostics that the souls of people were collected on the Moon, then to be delivered to the Milky Way. The gathering of souls (light) on the Moon explained the rise of the Moon. Then the souls of the people were reunited with the central metaphysical light. Schuler used these gnostic motifs in his writings: "Then their gaze dived into the full disk of the moon in a star-filled sky. It seemed that from pure sacred passion their souls would go there." What happened next on the moon is hinted at by one wording: "Moonlight dripped pearls onto a path paved with bricks." The pearl, as we remember, was considered by the Gnostics as a standard metaphor for the soul. That is, to a certain extent, the souls of the dead could return to earth in the form of light.

By the way, about the Moon: Deputy Fuhrer Rudolf Hess, after the Nuremberg Tribunal, which sentenced him to life imprisonment, kept a map of the Moon on the wall of his cell. This was not at all due to his love of astronomy. He believed that it was from there, from the moon, that his salvation would come, the last SS battalion. It wasn't just a coincidence. It was common knowledge that Hess was fascinated by medieval mysticism. Walter Schellenberg wrote about him in his memoirs: "He often quoted entire paragraphs from the books of soothsayers such as Nostradamus and others whose names I do not remember." Others have argued that Hess was obsessed with mystical mortification—one of the practical ingredients of Gnosticism. There is no evidence that Rudolf Hess knew Alfred Schuler, but Hitler's future deputy, who lived in Bavaria and was fond of mysticism and Gnosticism, most likely was not only familiar with Schuler's ideas, but also attended his public speeches.

Despite some egalitarian claims, Schuler had a traditional elitist gnostic mindset. Before starting his report on the Eternal City, he told his guests that no value would come to the seething human masses. No less consistently he accepted the idea of a tripartite division of mankind. He called the materialistic huliks exoterics. Due to his materialistic nature, he considered them extremely superficial. He called the classical physicist a "religious amateur", he was equally dependent on knowledge and on the church. Pneumatics are a completely different type of people. By virtue of their natural aspiration, they are prone to inner experiences. It was these people who were supposed to be at the center of all his ideas. They were the key to deciphering all events. Experience

for Schuler, it is the knowledge of one's own light, one's own divinity. This is knowledge associated with the perception of the dualistic division of the world, with its struggle between light and darkness, which explains the historical events that were the result of the struggle between two principles. It was far from accidental that Schuler used the wording "by virtue of his natural desire" with respect to pneumatics. In his understanding, the class of pneumatics had a very specific biological expression, although it was not limited to representatives of one or several ethnic groups.

However, if true knowledge is by no means accessible to everyone, then the secret language should have become the lot of only the Gnostic elite. Schuler has repeatedly stated that he would remove the words "Telesma" and "telesmatic" from the secret language. Schuler even tried to give a Gnostic interpretation to such a natural science concept as the electron. "Think of a vibrating complex of light, composed of countless active and

passive electrons flashing from mutual friction. These are the fluids of indefatigable movement, which are the basic substance of the Universe. These fluids create a halo, a halo of creative power that surrounds us and all that exists... As I assume, this substance is identical to the "big Telesma" and is depicted in a similar way. Her saving transfigured power resides in the blood." As you can see, for Schuler, the concepts: electron, fluid, Telesma and blood were almost identical. This can be seen in the description of the Hermetic liturgy that Schuler practiced. "After they said the words of the prayer, they kissed each other and went to eat the sacred (cleansed) food that did not contain any blood." Not surprisingly, many Gnostics were vegetarians. For them, the blood was the seat of the divine soul. They feared that when eating food, the light of the soul would be scattered, the core of the soul or "angel seed" could separate and become even more intertwined with the matter of the body. "When the wave of blood becomes enlightened, then I call it existing life. This designation presented itself to me along with my experiences. Consequently, it seemed to Schuler himself that enlightened blood, a kind of bloody lamp, overwhelmed him. "The possession of light is our participation in absolute life... On the other hand, one gets the impression that such light is connected with currents from the Universe in which it should be distributed. Those in the light experience these currents as a cold chill coming from space. But, connecting with the essence (essence) of blood, they acquire joyful warmth. Consequently, there is a center of light in the Universe, from which these "fluids" and "streams" descend on a person. Schuler described it this way: "I call the substance that gushed out of the universe cosmic. Eros Kosmogonos seems to me a late symbol of this origin. Now we can understand why the Munich philosophers who rallied around Schuler were called cosmists. Obviously, Schuler saw the gods as a symbolic realization of real processes. In all Gnostic systems, the cosmic content is common. Is the origin of nature unique? Schuler experienced "chills," for example, when "a sudden idea, like a luminous spark, inspired creative action. It was the telesmatic force that disturbed the personality." The same report "On the Essence of the Eternal City" only externally concerned the ancient metropolis. In fact, Schuler was talking about the involvement of the telesma in earthly events.

And here is another significant place in the works of Schuler. In the Triptych of Eros, he quickly found the cause of strict Christian morality - the Jewish "syphilis": "Christian degeneration. With her plague morality. With her shame. With her Jewish syphilis." Strangely, at the end of the 19th century, syphilis was considered a "French disease", and not a Jewish one at all. Isn't it Schuler's idea that inspired some of Hitler's passages in Mein Kampf? "The fight against syphilis requires a fight against prostitution, against prejudices, against old ingrained habits, against many old ideas, outdated views and, above all, against the false holiness that has taken root in certain sections of society." Hitler also proclaimed syphilis a Jewish disease. Many researchers believed that this was due to the fact that in his youth, Hitler was infected with this disease by a Jewish prostitute. The version is more than contrived. There is a simpler explanation - namely, acquaintance with the ideas of Alfred Schuler.

But let us return to the human soul in the Gnostic view. The transmigration of the soul was an integral part of the Gnostic faith. The burdened soul travels after death from body to body until it cognizes its light, divine essence. Only then can she be freed from

the shackles of another bodily prison. The Gnostics envisaged the possibility of both the direct transmigration of souls and its inherited "sending". Depending on one or another gnostic system, the prerequisite for reunion with the light was either the realization of the soul's own divinity, or an exceptionally pious way of life. Some systems spoke of the existence

"intermediate heaven" or "new earth", which were located on the way to the highest heaven. The souls that got there could return back to the sinful earth in a new body. The Cathars went even further. In their religious system, they established that the transmigration of animal souls can occur, which is associated with the so-called warm blood. Specific mentions were of horses and lizards. We can also find references to the connection between the soul and blood in the Bible in the Book of Leviticus (17:11-14): "Because the soul of the body is in the blood, and I appointed it for you on the altar to cleanse your souls, for this blood is the soul cleans. That is why I said to the children of Israel: Not a single soul of you shall eat blood, and the stranger who dwells among you shall not eat blood. If any of the children of Israel and of the strangers who dwell among you catches a wild beast or a bird that can be eaten, he must let its blood flow out and cover it with earth. For the soul of every body is its blood, it is its soul." The Cathars also explained the connection between the soul and the body of a person: "The soul of a person is nothing but pure blood." After death, the soul forcibly leaves the human body. But why does she incarnate in a new body or simply remain incorporeal? The Cathars explained it this way. After death, the soul that left the body begins to be tortured by air demons, and therefore it seeks protection in a new body shell. Only the pure (Katari) could immediately reunite with the light. None of the Cathars was supposed to be reborn in bodily form after death.

In the conditions that the soul of a person could be reborn in an animal body, a special attitude towards animals was provided. But do we find respect for animals in Schuler? For him, the history of the world has evolved with man as the driving force behind evolution. In the process of his development, man was overwhelmed by the struggle of opposites. Schuler could not accept "the destruction of any kind of fauna and flora", which was the result of an unbalanced being of a man, which threatened to turn the Earth into a lunar desert, since men were mainly driven by self-interest and murderous passion. Klages witnessed Schuler's specific attitude towards the animal world. He described the small apartment in which Schuler lived with his mother as fantastic housing. A thoroughbred black cat Moritz wandered around it, who felt like the owner of this territory. Schuler's love for animals spread not so much in breadth as in depth. In the eyes of the animal, Schuler saw his own soul, and therefore built a relationship with him as with his beloved. That was the reason for the long conversations... with the cat Moritz. From animal food Schuler ate only fish. The Cathars in their time refused to kill and consume the meat of dead animals, since they were, like people, carriers of light. But this did not apply to fish, which were not spawned by light, but by water.

But let's get back to the transmigration of souls. Today, many people, including Christians, who were in a state of clinical death, describe a bright tunnel. The Christian Church shared this opinion in many ways.

It was through the long tunnel, which consisted of light, that the souls of Christians entered the Kingdom of Heaven. This view is often illustrated by the paintings of Hieronymus Bosch. As an example, one of his creations, created around 1500 for the Venetian Doge's palace, is "Ascent to Heavenly Paradise". In the picture you can see angels who accompany the souls of people to heaven in a kind of huge light tunnel. It is still not clear whether Bosch was a secret Cathar and Gnostic, or whether his paintings were dictated exclusively by Christian teaching.

What was Schuler's position on the transmigration of souls? Klages said that Schuler considered life "open" only under the condition of the relationship between the world of the living



and the dead. Life would be "closed" if such a connection were broken, "sealed". Schuler once declared: "Only the dead are the quintessence of life. Only those who have crossed the threshold of death, in order to experience the body and the core of light, come back to call the living to the light of life. However, [again] they can be born where death has come, and therefore ... young, liberated, life brings even the dead a shiver of bliss. This is an open life. A closed life forbids the return of the dead, it seals the other world, turns the sky into a closed entity. This light of youth seemed to Schuler to be the principle of reincarnation.

In old age, a luminiferous product grows in the body simultaneously with the loss of sexual function. It is he who prepares the "return of the soul home." For Schuler, this was a kind of hereditary memory: "Whoever lived in the telesme knows that he can see the most ancient times in his memories ... This is my theory about the transmigration of souls and about rebirth." Schuler defined himself as nothing more than a "low-burning lamp." But this was quite enough for him to plunge into the past and tell his guests about it. The transmigration of souls might seem like an insignificant plot in the teachings of Schuler, were it not for one figure, the Reichsführer SS, Heinrich Himmler. Only the teachings of Schuler can explain why the head of the "black order" considered himself a new incarnation, the reincarnation of King Henry II ("Heinrich the Fowler"). This was not just a secret dream or fantasy, but a well-formed conviction that led to the appearance in the Third Reich of a special cult of "Henry the Fowler".

Or here is another topic that at first glance has nothing to do with National Socialism: the hermaphrodite. Klages has repeatedly described Schuler's attempts to comprehend the ancient concept of a hermaphrodite. Schuler saw the reflection of the essence of an enlightened person in the ancient asexual or bisexual Uranian, primitive and primordial being. German romantics of the 19th century expounded their bold dreams about the lost "androgyny" of the primitive world. This prompted Schuler to think about the origin of the disappeared person. Fortunately, in the Gnostic literature there was enough "information" on this issue. In addition to designating the androgynous essence of the highest deity, there were quite definite references to the hermaphrodite: "When Pronoia saw the angel, she fell in love with him. However, he hated her because she was in darkness. However, she wanted to hug him, but she couldn't. When she could not satisfy her love, she shed light on the earth. On the same day, this angel [predecessor of primitive man] was called "bright Adam". He became a "bright man of blood".. From this first blood, Eros arose, who was both a man and a woman... When all the gods and their angels saw Eros, they fell in love with him. When he arose among them, he kindled a light in them. As from one lamp light is lit in many lamps ... so the first desire arose on earth. Or another passage: "When Sophia threw a drop of light, it sank into the water. It immediately became obvious to the man that he was both a man and a woman. That drop first formed into a woman's body. She took the form of a mother, who gave birth to an androgynous person, whom the Greeks call a hermaphrodite. The Jews call his mother Eve, which means life.

Schuler, in his report on "solar children," gave a kind of exegesis of ancient Egyptian myths about how the gods impregnated themselves or produced androgynous children without a father. Schuler believed that in any story that told about the birth of a child without a father, it was about the birth of a hermaphrodite.

The telematic essence, according to Schuler, was not one thing. It was divided into a passive female part and an active male part. Light appeared as a result of "mutual coition" of these parts. Schuler called this process "the eternal wedding." Therefore, in order for a person to be fully enlightened, both male and female substances had to be represented in him. "The masculine essence and the feminine essence are dead separately." However, the separation of the sexes still happened, which led to the disappearance of the cosmic

cells. Schuler shifted the blame for this to men, "agents of evolution": it is the man, as a creative principle, that drives God out of his heart.

In the text of one of his reports, Schuler wrote: "Neither man nor woman. One gave birth to everything. None of the existing did not generate light. No one commands the light... Life rolls out of it in golden spirals. Wide swiveling swastika. Several decades after the writing of these lines, new hermaphrodites will be produced under the sign of the swastika. First, they will deprive of sex (sterilize) hereditarily sick people. Then "racially inferior". But these actions, no matter how monstrous they may be, there is a completely logical explanation. But no one is able to answer why the Nazi regime sterilized criminals who were held under certain criminal articles. For re-education? Or maybe to awaken the inner light? ..

In general, the Gnostics paid special attention to reproduction, since it was precisely this that served to capture souls in an earthly body. Not surprisingly, the Gnostics had many sexual restrictions. Among the Cathars, for example, sexual intercourse was considered a diabolical process, and a demon was in a pregnant woman. Therefore, the Cathars forbade even in case of emergency to touch pregnant women - this was strictly forbidden. But here it was not at all about discrimination against women and a hostile attitude towards them. Among the Albigensian "perfect" were even women. In the view of the Cathars, Satan created both man and woman, and therefore, to a certain extent, they were equal. As a result, sexual perversion and sexual relations between spouses were presented to believing Cathars as equally serious offenses. An attempt by the Bishop of Qatar, Philip, to reform and proclaim that sexual relations, even for the "perfect" were not a sin, ended in complete failure.

As we remember, Schuler believed in the existence of two states of life: "open" and "closed". Signs of an open life were: a sense of satisfaction, overcrowding, passivity, enjoying the present moment, stopping time, a feeling of absolute being. In this description of the open life we see the word "passivity". Something similar we could find in the book of the Manichaean psalms: "Give your hands peace ... The restlessness that reigns on earth only causes harm." Similar instructions were given for almost all daily activities. In a Manichaean confessional book, one can find the principles of non-violence: "If because of me people fought or were arrested, or were forced to endure insults and humiliations, if I applied force to four-legged animals, hit them, or only planned to do evil to game, birds, earthly or water animals or ... - I apologize to everyone.

"Closed life", according to Schuler, was determined by the following characteristic features: activity, hardening, need, hard work, thirst for activity, upbringing for work, fulfillment of duty. This state was guided by the desire for some achievements aimed at the future. It was filled with anxiety. At a time when "closed life" dominated, it was not so much the fullness of life or the beauty of the individual that was valued, but rather the ability to work in the name of promising goals. The "closed life" seemed to be directed outward, and, accordingly, excessive reproduction appeared. The "inner life" was felt in general as asceticism, as getting rid of the body covering in order to achieve the goal. In this situation, the desire to reproduce Schuler considered "an impulse to materialization." Closed by a certain "black magician", life revolved only around sexual reproduction, the biological reproduction of future generations.

But, on the other hand, the "black magician" is opposed by the "producers of light" who sacrifice him to humanity. But as the impulse to biological reproduction gained strength, the possibility of "internal conception of people" was lost. Spiritual life under these conditions was aimed solely at blocking

biological attraction: castration, artificial feminization, the Catholic Church with its vow of celibacy - celibacy. Schuler went on to point out the connection between Catholic monasteries and the traditional "Roman youth with long flowing locks" and "the realm of light of Christian angels." He spoke primarily about the esoteric meaning of "young blood", but in no case about depraved intentions regarding countless

boys and girls who surrounded the Roman emperors. They were for him some kind of donors of the power of light: "On the one hand, we have boys, on the other hand, girls, and between them a despot pumping light out of them." A special young life was called by Schuler only as the Grail - a source of light.

The appearance of Luther on the historical scene meant for Schuler the onset of a new historical era. The Wittenberg scandal actually signed the verdict on luminous Christianity. The dark man (materialist) and biological attraction won the upper hand. Man turned into a machine not only within the framework of his profession. In place of the spiritual wedding with its bright and holy marriage, the clergy put moralizing, and itself turned into some kind of doctors. Vandalism has reached its peak. Everything that deviated from the generally accepted norm immediately fell into textbooks on psychiatry. Light became a sign of madness. Homosexuality, in antiquity considered an individual means to awaken the light, was banished from culture and art. Schuler again turned to the topic of same-sex relationships. Now they were of value to him, since they did not contribute to the reproduction and conclusion of another soul in the body.

Contrary to popular belief, Schuler was by no means a mentally ill visionary. On the contrary, compared with many of his contemporaries, he showed a propensity for a strikingly clear analysis of antiquity and modernity. Schuler's historical picture saw the "prehistoric" period as an era when the entire physical world was permeated with light. This era could be called paradise. She was opposed to periods of history that were characterized by the "pumping out" of light. Schuler put forward a hypothesis in which he suggested that periods of abundance of light were followed by epochs of its displacement, "as night follows day, as wilting follows flowering." However, the details of such rises and falls are not to be found in any Gnostic work. Schuler himself referred to the teachings of Empedocles, who distinguished two periods in time: full of love (aphrodisiac) and full of hatred. But how did Schuler imagine the details of the cosmic center of light, which was associated with the pleroma and the realm of abundant light among the Cathars? "Outside, in front of the gate of history, there is a center of the most powerful light, to which all people aspire in the same way." But, once on the other side of the "gate", people fall under the influence of another force that drives history - progress. But in fact the progress of the natural sciences is only one of the "agents" of the force that really opposes the light. The dominance of one force or another predetermines the onset of an "open" or "closed" life. It is these concepts that mainly characterize successive historical epochs. "I designate the time of illumination as the open life, the time of obscurity as the closed life." Meanwhile, the dark age of progress, as it were, acts as a catalyst for a new outbreak, when light should manifest itself in an even purer form. Such models of purification were not at all alien to the Gnostics. Some Gnostic groups insisted on eating luminous foods, such as watermelons, in order to accumulate light before a new flash. Schuler made a swastika a symbol of a new bright, open life. It was he who first introduced it into wide use in Germany. But Hitler's swastika was somewhat different from the symbol used by Schuler. The latter rotated in the opposite direction and had three points at the end of each of the curved rays.

Schuler probably adopted the French manner of depicting the gamma cross. The swastika itself was found in dozens of ancient cultures, from India to Rome. But nowhere could we find three points on its rays. But these three notorious points are found in the Manichaean silk painting found in the Turf oasis. These images date back to sometime in the MPI century. In the Manichaean tradition, a cross with three points at each end was called the "cross of light". Later, similar images could be found on Qatari bas-reliefs. The "cross of light" is still depicted on the flag of the French province of Languedoc, which was the center of the Qatari religion. Schuler said more than once that "great chains of stars wrap around the center of the world." It is this phrase that can explain the meaning of the three points. Schuler transformed the Manichaean "cross of light" into a special sign - a swastika (a rotating center of light), bearing three points (chains of stars) on each of its rays. In this symbol, he combined his Gnostic and cosmic ideas.

Schuler saw the modern world as the lowest point in the development of mankind. He spoke of "the vibrations of the black wheel over the globe." But on the other hand, he did not lose hope that healthy symptoms could be found even in the sources of the plague. Growing shivers from the approaching light spoke of a nascent hermaphrodite. However, his optimism was not so radiant when Schuler raised the question of the end of history. Various versions of the end of the world circulated among the Cathars. There was an idea of the burning of the earth. In another version, it disintegrated into elements of the original chaos. Other believers believed that at one moment the limit of the saved souls would come, so to speak, the limit would be exhausted. Those who cannot be reunited with the light forever by this moment will remain on earth, being in a meaningless cycle of lives. The earth itself will turn into hell. In addition, all Jews will be sentenced to a stay on hellish earth. In Schuler's Gnostic system, they were the very creatures of darkness. Schuler has always been contemptuous of Jews. Behind their lives, he saw the actions of Kronos, the god of time: "This race is ruled by the terrible Kronos, who has always destroyed the Universe. When, finally, the children of Zeus will eliminate this muck? Schuler died in 1923 and failed to see his "disciple" Hitler follow this advice.

As we remember, Schuler always located the light in a person in his blood. Speaking of the Roman amphitheatres, he did not at all talk about how opponents tried to destroy each other during gladiator fights. He talked about trying to infuse another particle of light into his blood. That's what the bloodshed was for. "As a result of what do they lose their souls? The seat of the soul, the fiery fluid, is human blood. That is why [the gladiators] tried to open the ventricle of the heart to the enemy. They opened the fiery lamp and became involved in this blood-killing lamp.

Schuler's anti-Semitism, which so delighted the young Hitler, always had a specific character. His dislike of the Jews was never racially national. His work "Man Trias. Ulcers of Judas" clearly points to an exclusively religiously based anti-Judaism. To a certain extent, Schuler followed the tradition of Christian anti-Semitism, blaming the Jews for the death of Christ. But in his interpretation they crucified the androgynous essence, the great source of light. Schuler linked the second stage of the "Jewish epidemic" with the beginning of the Reformation. In his speeches, he repeatedly called Luther a Jew. "Inside the dried-up ulcer of Judaism arose: the moral police and the pastoral state." The "legacy of the new creation of the cell of light" (as Schuler called the Renaissance) was poisoned by the Jews. At the end of the 19th century, Schuler sensed the approach of a new androgyne. Raymond Furness, in his book *The Children of Zarathustra*, quite definitely said that "Schuler was alien to the then irrational pan-Germanism. His 'anti-Semitism', although unforgivable, nevertheless belonged to a completely different category than Hitler's hatred of the Jews. Gerd-Klaus Kaltenbrunner in his article "Alfred

Schuler: Between Rilke and Hitler" also emphasizes that Schuler did not accept racial anti-Semitism. Wolfgang Frommel in *Alfred Schuler. Traces of Pagan Gnosis* quoted the Jew Karl Wolfskel: "Schuler's anti-Semitism is a typical Gnostic attitude... He wanted to save European history and 'open life' from the destructive Jewish rationality and moralizing, as he believed, imposed on Yahweh. But he was absolutely alien to vulgar pogrom anti-Semitism."

Although not everyone shared this opinion. For example, Willy Haas, in his article "The Literary Founders of Munich Anti-Semitism," blamed Schuler for the genocide of Jews in the Third Reich: "Those who study the origins of anti-Semitism during Hitler's stay in Munich should not forget the strange episode that occurred in the -poetry circles in Germany and the elite salon of the house of Bruckmann, a major book publisher, who began with the most vile and vulgar anti-Semitism, which eventually ended with the destruction of German Jews. By this episode, we mean the friendship of Stefan George with Alfred Schuler ... "This statement was echoed by other researchers:" This [National Socialism] was the sowing of Schuler, which sprang up and led to the fall of Germany.

Schuler himself spoke of the Jews as "dead goat-like carrion." Goat-like, as a rule, represented Satan, and therefore the demonization of the Jews seemed to Schuler a logical step in the struggle between light and darkness. However, despite such statements, Schuler never had any problems with Jews in his private life. He did not mind that they were present among the listeners - although he very often reacted violently and intemperately to his purely German followers.

### Chapter 3

## MYSTICAL IDEAS FOR SPECIFIC POLICY

So National Socialism and Alfred Schuler. At first glance, it seems that there is nothing in common between them. But this is a very superficial judgment. Why, then, do German researchers, among other "Nazi prophets" - Otto Rahn, Karl Maria Wiligut, Julius Evola, Guido von List, Jörg Lanz von Liebenfels, Rudolf Sebotgendorf - highlight the figure of Alfred Schuler, placing it in first place in this list. In first place not only in chronology, but also in meaning.

The theme of the influence of Gnosticism on National Socialism is still waiting for its researcher. It will probably take more than one year to carry out an interdisciplinary research project in which all traces of the Gnostic ideas that influenced National Socialism during its formation and development would be studied in the most detailed way. Even a cursory glance at the Nazi elite is enough to make sure that the Gnostic elements penetrated deep enough into the National Socialist movement. At the same time, one should not forget that Gnosticism was just one of the fragments in the ideological mosaic of Nazism. It coexisted with many other factors that turned German National Socialism into a phenomenon, an easily recognizable historical phenomenon. Here you can name social Darwinism, and the socio-historical processes that took place all over the world, and the specific conditions of Germany's domestic and foreign policy in the first third of the 20th century, and the psychology of the masses, and even the biography of some of the Nazi bosses.

One cannot fail to note that the first attempts to merge the European gnostic heritage with racist attitudes were made far beyond the borders of Germany. Sooner or later, we would have to deal with a US citizen of Russian origin - Helena Blavatsky (1831-1891). It was she who, in her Secret Doctrine, developed the system of indigenous races. At one time, she was impressed by Edward Bulwer-Lytton's completely harmless science fiction novel The Coming Race. In his "Secret

doctrine" Blavatsky mentioned this artistic utopia more often than other works. It was this novel that prompted the founder of Theosophy to think about creating a new race: "Occult philosophy teaches that right now, right before our eyes, a new race is being created and a new race is being prepared to be secretly transformed in America." The central core of her works was an overview of the origin of man. Blavatsky's works were first published in German in 1903. They told about the existence of five "root races", which were divided into some sub-racial species: "The first race had no history of its own. The same can be said about the second race. Therefore, before beginning the historical description of our own fifth race, we must pay careful attention to the lemurs and Atlanteans. The Aryans also played a certain role in Blavatsky's doctrine: "We find the last Atlanteans mixed with the Aryan component of 11 thousand years BC. This is indicated by the vast coverage of the territory by the race that followed them. The Egyptians, Greeks and Romans were declared by Blavatsky to be the remnants of the Atlanto-Aryans. Blavatsky divided races into "highly intelligent" and "lower races, of which there are still a few similar phenomena - like the rapidly dying out Australian Aborigines." It was Blavatsky who first combined the myth of Atlantis with racial theory. It was she who first mixed spiritualism and racism. One can speak of a powerful mystical impulse in the development of racism. It was Blavatsky who gave it a new sound. The use of historical myths brought to life the "racial mystery".

But what exactly is racism? Differences between people based on their skin color? Or is the current understanding of racism not limited to physical signs? Patrick von Muhlen has given perhaps the most exhaustive definition of racism. Racism is defined as a group conflict in which an actual or supposed origin is attributed to the individual, and invariably valid physical and mental properties and group characteristics are given on the basis of actual or supposed heredity.

In developing this theme, we invariably had to come across Rudolf Steiner, who, at first being a theosophist, then developed his own doctrine, called anthroposophy. In 1920, Steiner published in the Berlin "Theosophical Publishing House" a small book called *Our Atlantean Ancestors*. In it, he was going to present the secret knowledge of the Akashic Records. This mythical document, which could not be found in any library, was also mentioned in *The Secret Doctrine* by Helena Blavatsky. So, this chronicle was defined by Theosophists as "the existing universal soul, the matrix of the Universe, the magical mystery from which everything is born." It is very easy to recognize in these words the already familiar Gnostic motif, when everything that exists in the world is born from the universal soul. So what does Steiner tell us by referring to this mysterious source? "The ancestors of the Atlanteans lived in a vanished part of the world, the main part of which lay south of present-day Asia. In Theosophical writings it is called Lemuria. After Lemuria went through various stages of development, it fell into decline. Its population began to decline. The descendants [of this race] can still be found in certain parts of the world, among the so-called savage peoples ... While the bulk of the Atlanteans were in decline, some of them produced the so-called Aryans, to whom our modern human culture belongs. Lemurs, Atlanteans, Aryans are, according to the secret sciences, the root races of mankind. "Messengers from other gods assisted Manu [the creator of the root races] to bring out individual lives and work on the development of a new race." "And only from the last two [races] Manu was really able to create the germ of a new race. He then retired to perfect her while others mingled with the rest of humanity. From the aforementioned small number of people who at the last moment gathered around Manu, then everything that has come down to the present day

created by the true germs of the progress of the fifth race. In the whole development of this fifth root-race, however, two characteristic features can be found. One trait is usually found in people who are inspired by lofty ideas and who see themselves as children of the world divine realm. The other is manifested in those who think only about personal interests and their own self-interest. Note that here we were not talking about transcendental entities or long-disappeared peoples and ethnic groups. Steiner spoke of existing people: the wild descendants of lemurs, the carriers of culture - the Aryans, a race of people that carried the germs of progress. Both groups of people who were taken out of the theosophical racial system did not perish in the past, but continue to exist to this day. At least that's what Steiner claimed. In this situation, Steiner modified the Gnostic scheme of the division of mankind. He made it dualistic, divided people into two groups. On the one hand, there are the inspired people of the "world divine kingdom", and on the other hand, the money-grubbers and greedists, who can be interpreted as the embodiment of matter. On the basis of real or supposed different origins, special physical (a decrepit race) and mental (inspired people) properties were attributed to human groups. If we take the above definition of racism, we find that Rudolf Steiner's constructs were typically racist. Harald Strom, in his book *Gnosis and National Socialism*, comments on these thoughts of Steiner: "Many of Steiner's ideas were dubious, but not dangerous, at least until the crowd of his adherents perceived them as indisputable truth."

But not only Steiner's anthroposophy separated from Theosophy, but also Ariosophy, whose most famous exponent was the Austrian Adolf Lanz. He also willingly used the legacy of Madame Blavatsky. A failed monk, he showed an early interest in Gnostic doctrines, transferring them to pagan texts, such as the Scandinavian Eddas. In one of his articles, he wrote: "There [in the Edda] it was told how Rigr (= Tring, the sky god) gave birth to three different human races from three different mothers. Edda produced from him

a race of animal servants, Emma, who was at a higher level - a race of robust peasants. Blond heroes and nobility originated from Motir ... In both myths [Elder and Younger Edda], the main content is reduced to the following: mixing gods or demigods with a low primitive essence. And again the Gnostic tradition familiar to us about the tripartite division of mankind. But this time the division took place according to the racial principle, and not at all according to the spiritual state of people. The inner light of the superior race was transformed into outer physical signs: blue eyes, blond curls. Moreover, following the Gnostic tradition, Lanz demanded that all people of the "lower race" be sterilized and sent to Madagascar. He also offered to enslave them and use them as beasts of burden. In some passages, he insisted on their burning, which would serve as a sacrifice to the gods in the name of approaching the racial purity of the old humanity. From this point of view, the crematoriums of the concentration camps appeared as some kind of altars. Like the Nazis, Lanz was not going to be limited to the territory of Germany, his plans went far beyond its borders. "But this should continue only until a new electron, a new Grail, a new kind of priests arise ... Grand dukes, strong warriors, charitable clergymen will arise from the ancient sacred land of the Germanic gods, which the sodomite monkeys are again chaining."

Lanz published his creations in the small magazine Ostara, which he named after the pagan goddess of light. There is a version that during his stay in Vienna, Hitler regularly bought this magazine in newsstands. When he failed to buy individual issues, he allegedly ordered them by mail directly from Lanz. Here you can quote one of Lanz's letters, dated 1932: "Know that Hitler is one of our students. You will yet experience how he, and therefore we, will win and kindle a movement that will make the world shudder. Wilfried Daim, author of The Man

who gave ideas to Hitler," analyzed the journals produced by Lanz and came to the conclusion that they very often contained somewhat distorted quotes from Alfred Schuler, and in some places Lanz even made them an epigraph: "It should be noted that behind Lanz's own ideology was hidden not just perverted Christianity, but even a certain old Christian heretical teaching that was rooted in pagan gods. It was Gnosticism... With Lanz, the spirit became a blond race, and matter became a race of Chandalas (untouchables). Here we meet again with the old temptation of the West, with strange Gnosticism."

The new religious and political fashion did not bypass one of the predecessors of National Socialism, Houston Stuart Chamberlain. In his Foundations of the 19th Century, published in 1899, he interpreted the struggle between Gnosticism and Christianity as a war between the Jews and the Indo-Germans. He wrote: "The two main pillars on which the Christian theologians of the first centuries created a new religion were the Jewish historical faith and the Indo-European symbolic and metaphysical mythology ... In Christianity, these alien elements were soldered together, which was the result of an uninterrupted struggle that went on during the first centuries. The most obvious conclusion is that this struggle for dominance was between Indo-European and Jewish religious instincts. It arises immediately after the death of Christ. The struggle is going on between the Jewish Christians and the Gentile Christians. It was reawakened during the Reformation and continues to this day, although it is conducted not in the clouds or on the battlefields, but underground. Suddenly, the Jewish religion and the Jewish messianism stood on a par with the mystical mythology of the Hellenic decadence. Not only do they not merge, but in the main points they contradict each other. Let us take, for example, ideas about God: on the one hand, there is a single Yahweh, on the other, the ancient Aryan trinity. Or the idea of the Messiah. On the one hand, there is the expectation of a hero from the tribe of David, who will win world domination for the Jews. On the other hand, there is the Logos, clothed in a body, who continues the metaphysical speculations that the Greek philosophers were engaged in 500 years before the birth of Christ. Chamberlain consistently ordered his system in a certain semantic order: in one field - Jews, Jewish Christians, world domination, and in the other - Indo-Germans, Indo-Europeans, symbolic and metaphysical mythology and Greek pagan knowledge. It is noteworthy that in this book the chapter on religion opens with a quotation from the Persian prophet Zarathustra. In one of the footnotes, Cha

on the Greek-Jewish conflict in the work of Harnack. Adolf von Harnack lectured on the influence of Gnosticism on early Christianity and also wrote several publications on the Gnostic Marcion.

We already know how Schuler and Lanz infected Hitler with the gnostic virus. Other "brown bosses" did not pass a similar fate, let's recall at least Rudolf Hess. But the most striking signs of the Gnostic epidemic appeared in Alfred Rosenberg. In his book *The Myth of the Twentieth Century*, Rosenberg stated that the words of Ahuramazda, spoken to Zarathustra: "Only once a year is it visible how the stars, the moon and the sun set and rise, and the inhabitants consider the year a day", must be interpreted as a distant memory of northern home of the Persian god. It was there, in the Far North, that, according to Rosenberg, Atlantis was located, from which "detachments of warriors diverged as the first witnesses of the ever-incarnating Nordic craving for distant wanderings with the aim of conquering and organizing a new life." And it is far from accidental that in *The Myth of the 20th Century*, almost the most important character is the "blessed master" Eckhart, a Dominican prior who, during his many years of life, preached about the uncreated and uncreated light of the soul.

But back to Rosenberg. In 1934, he was appointed by Hitler as special commissioner for general and ideological education and upbringing in

NSDAP. The position, to be honest, is extremely unprofitable. Rosenberg was essentially a minister without portfolio. His influence in the apparatus of the Nazi Party was negligible. But, despite this, one should not underestimate its importance, because Rosenberg was the editor of the official NSDAP press organ, the *Völkischer Beobachter*. In addition, his *"Myth of the 20th Century"* by 1944 had been published in over 1 million copies. In fact, it was the second most important (after *Mein Kampf*) book of the Third Reich. Rosenberg himself in 1937 spoke of his personal role in the National Socialist movement: "My person was embodied in the imperial program: my "private opinion" was to explain the principles of the entire revolution carried out by the Führer." Rosenberg, like his namesake Schuler, often visited the house of the publisher Bruckman. Like Schuler, Rosenberg showed a genuine interest in the Cathars. "The history of the Albigensians, Waldensians, Cathars, Manichaeans ... describes, along with the history of the martyrs of free exploration and the depiction of the heroes of Nordic philosophy, a rising picture of a gigantic struggle for the values of character, i.e. for those intellectual and spiritual prerequisites, without the implementation of which there would be no Western, there would be no national civilization. Anyone who today looks at France, democratized, misruled by cunning lawyers, robbed by Jewish bankers, spiritually rich and yet exhausted by the past, can hardly imagine that this country from north to south was in the center of heroic battles, which for half a century created images of the bravest type, and which in turn were fired up by heroic men. Who among the "educated" today really knows anything about the Gothic Toulouse, the ruins of which can still tell a lot about proud humanity? Who knows the great ruling clans of this city, which were destroyed and exterminated in bloody wars? Who survived the story of the Count of Foix, whose castle today has turned into a miserable heap of stones, whose villages stand devastated, whose lands are inhabited only by the poor?

Rosenberg directly connected European heretics with the Visigoths. Indeed, during the great migration of peoples, the German branch of the Visigoths ended up in southern France, the stronghold of Catharism. Moreover, the geographical center of these "immigrants" lay in the region of Toulouse.

The author of the *"Myth"* vehemently attacked Catholicism, which organized internal crusades. "But what perished in this struggle, what caused a change in racial type and character, this is precisely what has not been considered by real historians. But today a new faith is waking up, the myth of blood, faith in protection along with the blood in general of the divine essence of people. Embodiing bright knowledge (!) belief that the Nordic blood is a sacrament that replaced and defeated the old communion. If we look into the most distant past and into the most recent present, the following diversity will unfold before our eyes: Aryan India gave the world a metaphysics, the depth of which has not been reached today; Aryan Persia invented for us a religious myth, the power of which feeds us to this day." "Nordic



the spiritual heritage consisted, in fact, in the realization not only of the god-likeness of the human soul, but also of its equality with God. The Indian doctrine of the equality of the Atman with the Brahman "Genesis. it is the universe, because he himself is the universe," was the first recognition of this. The Persian doctrine of the joint struggle of man and the bright Ahuramazda showed us the strict point of view of the Nordic Iranians.

The main ideologist of the Third Reich followed the path of Schuler and announced in *The Myth of the 20th Century* that the divine light resides in human blood. The only difference was that Rosenberg saw the "divine essence of the blood" as dependent not on human "classes" but on human races. In support of this, he actually identified the Visigoths with the Cathars. In the final chapter of *The Myth of the 20th Century*, Rosenberg generally resorted to the terminology of Schuler: "Around the center of popular and racial honor,

personality, around that mysterious center, which has long fertilized the rhythm of German being and becoming, when Germany turned to it. This is that nobility, that freedom of a mystical soul, conscious of honor, sacrificing itself in an unprecedentedly wide stream, crossing the borders of Germany and not demanding any "substitution". An individual soul died for the freedom and honor of its own exaltation, for its nationality. This sacrifice alone can determine the rhythm of the future life of the German people, cultivate a new type of German. With strict conscious selection by those who studied it and lived it. This old-new myth sets in motion and enriches millions of human souls. Today, in a thousand languages, he says that we did not "end in 1800", but with an increased consciousness and agitated will, for the first time we want to become ourselves as a whole people - one with ourselves, which Master Eckhart wanted to achieve. The myth for hundreds of thousands of souls is not something that is noted as a curiosity with scientific arrogance in catalogs, but a new awakening that forms the cells of the spiritual center.

Let's also remember that Schuler at the beginning of everything disposed of the world cosmic culture, which gave rise to man from light, "cells of essence." As a result, life, generated from light, itself produced light. The Reformation, according to Schuler, "poisoned" the light that had awakened during the Renaissance. Rosenberg seemed to continue Schuler's phrase and declared that National Socialism was a symbol of a turn towards the light, towards the revival of a new "cage". "In his mystical symbol, a new construction of the cells of the soul of the German people takes place." Of course, he placed the purely biological aspect at the center of this process. "An individual soul has died ... for the nation", for the "center of popular and racial honor." The center he mentioned was the body of the people, the role of the soul was actually reduced to a minimum.

As we have noted, Rosenberg first of all resorted to racial-biological arguments, and only then to purely religious ones. In this situation, there could be no question of the original understanding of Gnosticism. As a result, Rosenberg can be considered as one of the founders of secondary Gnosticism, its secularized version. During the formation of Gnosticism, there were two models of mystical interaction: heaven-earth and earth-underworld. In the National Socialist variant, a new model of Gnosticism arose: land-land. The purely metaphysical concept of "pleroma" was associated with an absolutely real prehistoric state dominated by racially pure Atlanteans-Aryans - Proto-Germans. The light of blood took on quite clear outlines here. The spark of the soul, which was in the blood, became a real biological hereditary substance. The loss of the original paradise, prehistoric state occurred due to mixing with lower races, which were not carriers of light. And the further the mixing took place, the less light became in the blood. While the "real" Gnostics expected to die in order to reunite with the light, the National Socialists decided to resort to positive and negative eugenics. To avoid a new invasion of darkness, it was only necessary to destroy its carriers. Only under this condition the purity of the light of the moth can be preserved almost forever.

The new vogue for Gnosticism quickly swept through the entire völkisch-nationalist camp. Jerome Ekkehard in his article "Dualism and Gnosis in the Völkisch Movement" made the following conclusion: "Dualism as racial duality, as a duality of the spirit in the struggle between one's own and another's soul, as a secret gnostic knowledge rising from the depths of the soul, blood

divine sparks of light, lowered onto the restraining matter, will be reborn again and again. And secret organizations and unions will arise again, the only ones claiming to have a correct understanding of world reality.

Interest in Cathars and Gnosticism was not limited to Hitler, Hess, and Rosenberg. Perhaps the most famous researcher of the Qatari question was the SS man Otto Rahn. Actually, Rahn was not unique. In the SS, several structures dealt with issues of Gnosticism. The Federal Archives of Germany preserved the correspondence of SS officers. So, in her

there are several letters from which it becomes clear that in 1943 the leadership of the SS research society "Heritage of the Ancestors" ("Ahnenerbe") established contacts with the Waffen-SS division "Prinz Eugen". There is nothing surprising in this fact, if it were not for the reason for such contacts. It was about getting the "Heritage of the Ancestors" control over the graves of the Bogomils (the Balkan predecessors of the Cathars), which were located on the territory of Herzegovina. The leadership of the "Ahnenerbe" actually put an equal sign between the Bogomils and the Goths, in which they showed a very heightened interest. The imperial director of Heritage of the Ancestors, Wolfram Sievers, wrote about this: "The Bogomils and their graves in Bosnia, Herzegovina, Montenegro and Northern Albania have been the subject of study for about 60 years. Most of the photographs of the established Bogomil burials have already been published. The connection between the Bogomil sect and the Goths is obvious. The religion of the Bogomils appeared everywhere where Goth settlements once arose. Heritage of the Ancestors intended to carry out its own research on the Bogomil burials, which was planned to be carried out under the direction of Dr. Reischwitz, "a very suitable person who has been studying the Bogomils for 20 years." One of the employees of the personal headquarters of the Reichsfuehrer SS, Heinrich Himmler, replied to this letter: "The Reichsfuehrer SS emphasized that there is information about the connection between the Bogomils and the Cathars." As follows from the correspondence, Himmler showed an increased interest in the Bogomils. Only this could explain that subsequently, on his initiative, 100,000 (!) Postcards with the images of the already mentioned burials were printed in the "People's Art Publishing House". The caption on these postcards is interesting: "The graves of German heroes are the graves of soldiers from the Waffen-SS, along with Croatian burials of the UP-1TH centuries, which depict runes and swastikas." It seemed to Heinrich Himmler that such an initiative was not enough, and he demanded that these postcards be printed on the best paper. In September 1944, the Reichsfuehrer SS was shown five versions of these postcards.

When we study the gnostic traces in Nazi ideology, we cannot in any way distance ourselves from the specific Nazi cults. There is no need to even talk about the swastika. It has been used virtually everywhere. When Schuler actually first introduced it into use, he could not even imagine that this symbol would take root in virtually all theosophical and ariosophical groups, laying the foundation for a new cult. The symbolism of the mystical light was not limited to the image of the swastika. Take, for example, the "cathedral of light" created by Albert Speer in 1936 at the Nuremberg Congress of the Nazi Party. The "cathedral" was created with the help of 130 searchlights, which threw a powerful light eight kilometers into the sky. In fact, a quarter of a million people fit under the dome of its rays. The editor of one of the daily newspapers wrote about this event as "an hour of reverence for the Nazi movement": "A Gothic cathedral of light arose over the field. Is this a dream or reality? To the endless beams of light soar the words of the oath song. This is sung by the disciples of the order. This gigantic reverence gives new strength to all gathered here. In this hour of reverence, a sea of light shields us from the darkness outside."

An eyewitness of this event, Ina Seidel, even composed poems:

This cathedral, built of clear fire, No less than a castle of steel and stone, Shouldn't it be a shrine Dear to us, eternal Germany, Presenting a new picture of meaning?

Chapter 4

ON THE OTHER SIDE OF THE VALKYRIE

In the events of the anti-Hitler conspiracy of 1944, at first glance, there is nothing mystical and otherworldly. However, focusing exclusively on political

moments, historians leave out some details of the biography of Colonel Claus von Stauffenberg, who was developing the so-called Valkyrie plan. Let's try to take a fresh look at this man, who played almost a central role in the planned assassination attempt on Hitler.

Claus von Stauffenberg was born on November 15, 1907 in an aristocratic family, which was considered the flesh of the flesh of the Kaiser's empire. There were several brothers in his family. Two years before the birth of Klaus, the twin brothers Berthold and Alexander were born. The father of the three brothers was Count Alfred Schenck von Stauffenberg, and their mother was Countess Caroline (nee von Uexküll). Considered one of the noblest families in southern Germany, the Stauffenbergs were traditionally Catholic, although Caroline von Uexküll was a Protestant. Back in the Middle Ages, representatives of the ruling Hohenberg family granted representatives of this kind the status of "free imperial knights", which was much more honorable than a simple title of nobility. In 1874, Klaus' great-grandfather, Baron Franz Ludwig Schenk von Stauffenberg, was an adviser to the Bavarian king Ludwig II. In that year, the baron was supposed to turn 70 years old. The Bavarian monarch asked Baron von Stauffenberg, who had been acting head of the Bavarian parliament for a quarter of a century, what he would like to receive as an appreciation for his faithful service. Franz Ludwig asked for the title of count, although such titles were more common in Britain than in Germany.

Klaus's father, Count Alfred von Stauffenberg, was the commander of the Bavarian St. George Regiment, and among other things he was a cavalry major in Württemberg. During the Napoleonic Wars, this duchy received the status of a kingdom, after which it was included in Swabia. Within the framework of the empire created by Bismarck, the ruler of Württemberg formally retained his throne and conditional independence. In the period before the outbreak of the First World War, Alfred von Stauffenberg was, among other things, a senator in the court of the Württemberg monarch. After the revolution of 1918, the monarchy in Württemberg was abolished, and Count Alfred von Stauffenberg lost all his official posts and titles. However, this did not prevent him from serving Württemberg as a free land of Germany. Eyewitnesses described him as "a devout but not politicized Catholic", a conservative aristocrat, an expert on protocol matters and ceremonies. Close people knew him as a skilled gardener. Unlike many representatives of the German aristocracy, Count Alfred was not shy about his passion, and even tried to be ironic when he heard jokes about it.

The mother of Claus von Stauffenberg was a court lady-in-waiting at the Württemberg court. Many characterized her as an exceptionally dreamy, romantic, woman not adapted to everyday life. Her distinguishing feature was her passion for Shakespeare and the poetry of German romantics of the 19th century. In them, she sought salvation from the boredom of ceremonies, which reigned at the court of the Württemberg monarchs until the beginning of the 20th century. Until the very moment of the collapse of the German monarchies in 1918 (Prussian, Bavarian, Württemberg), the Stauffenberg family lived in Stuttgart, in the royal palace, where they occupied several rooms on the second floor. After the revolution, they moved to the Lautlingen family estate, located 70 kilometers south of Stuttgart on the shores of Lake Konstanz. The estate and the nearby village acted as a kind of "border post" in the gorge that led through the Swabian Alps. Despite the fact that the railway was located nearby and the river was navigable, this landscape could without exaggeration be called a typical Swabian pastoral. Apple orchards were scattered everywhere, and cows, unchanged for those places, grazed in the meadows. On the remote spurs of the mountains and on the hills one could see the walls and towers of ancient castles. In these parts, the architecture was dominated by the so-called "Alpine style" with its characteristic elements: balconies, wooden shutters, steep roofs. Core estates

Stauffenberg formed a small castle, which was built in the 19th century. It arose on the site of an older castle, fragments of the walls of which can still be seen. It is in these

landscapes spent most of his childhood and youth Claus von Stauffenberg.

During his rare stay in Stuttgart, young Klaus studied at the Eberhard Ludwig Gymnasium. This educational institution was known not only for its history of almost three centuries, but also for its in-depth teaching of humanitarian subjects. In the curriculum, much attention was paid not only to the study of Homer, Plato, Shakespeare and Goethe, but also to the poetry of Stefan George. According to contemporaries, Claus von Stauffenberg was a sickly boy who was often tormented by headaches and various kinds of colds. It was for this reason that he spent most of his youth on the family estate, where he was taught by specially hired teachers.

Theodor Pfitzer met Klaus in 1918, when the boy was only 11 years old. Despite the difference in age, Klaus studied in the same class as his older brothers, Berthold and Alexander. Theodore and Klaus quickly became friends. This friendship was strengthened by the fact that later both young men became some kind of students of Stefan George. In 1957, Theodor Pfitzer published a memoir in which he described his friendship with Claus von Stauffenberg. It was he who was one of the first to note a certain mystical attachment of the Stauffenberg brothers to the Swabian landscapes: "The brothers literally grew on this soil and blossomed from this air." They especially admired the fact that Schiller, the poet Friedrich Hölderlin and the 19th-century short story writer Eduard Mörike "drawn their strength" from the Swabian landscapes. In his memoirs, Pfitzer described walking with his brothers in the hills. He recalled that Klaus had an incredible attachment to the area, which was called Torfelsen (Rock Doors). It was a mountain range south of the Stauffenberg estate. Its rocks were buried in beech groves. "Here we talked about the future, about the painful development of the new Germany, about the tasks of the state, about our hopes and dreams."

Love for the Swabian landscapes could be attributed to the simple romantic hobbies of youth. However, this moment is of particular interest, since it was here that the young Klaus realized his belonging to the aristocracy, to the German noble caste. For him, belonging to the aristocracy was not just a high social status, but the need to realize his special mission. And this mission was connected with service and duty. In 1934, when Claus von Stauffenberg was already 27 years old, he wrote to one of his wife's cousins: "True aristocratic behavior, which for us should be the most important thing, is determined by the service of the state. At the same time, this service is necessary regardless of the chosen profession. It was in this respect that the differences between the German and British aristocracy lay. The German nobles were never rich in the sense of acquiring wealth. Their ambition was education and service. After the war, one of Stauffenberg's acquaintances, Lieutenant Ewald von Kleist, said: "The British, who created the colonial empire, sought to serve in order to enrich themselves and make their families rich in just a few generations. The Germans went to the service, not expecting special riches. At first, the principle of aristocratic service was embodied in the monarchical system. However, the collapse of the monarchy deprived the German aristocrats of the meaning of this ministry.

If we talk specifically about Klaus von Stauffenberg, then he was aware of his aristocracy not only through service and responsibility, but also through a specific understanding of the past. To better illustrate this point, it makes sense to refer to an essay written in 1936 by Thomas Mann. In it, the great German writer spoke of "mythical consciousness as a specific kind of mentality through which people defined themselves." People with a mythical consciousness tend to study the country's past and

her history in order to choose models for her behavior. The challenges presented by the present were supposed to be met with the help of a "time-honored context". Thomas Mann repeatedly quoted Napoleon, who identified himself with the great rulers and generals of the past. "He was very sorry that the spirit of the era forbade him to proclaim himself the son of Jupiter ... But it is hardly doubtful that during the eastern campaign he often confused himself with Alexander the Great. When he turned his weapons to the west, he said: "I am Charlemagne." Note that he didn't say "I look like Charlemagne" or

"The situation in which I find myself is reminiscent of Charlemagne." He said he was Karl." Such mythical comparisons were characteristic of all times and all countries. For example, Heinrich Himmler considered himself the reincarnation of King Heinrich the Fowler. Margaret Thatcher wanted to be compared to Elizabeth T of England. Bill Clinton hinted in every possible way at his resemblance to John F. Kennedy. There are many such examples.

It should be noted that all three Stauffenberg brothers were not just aristocrats, but people immersed in art. They are many. read, draw. Musical evenings were constantly held at their house. Klaus played the cello, Berthold played the piano, Alexander played the violin. For a while, Claus von Stauffenberg even harbored the dream of becoming a professional musician or composer. At the age of 18, he changed his interests and decided to become an architect. It should be noted that after the collapse of the monarchy, Count Alfred von Stauffenberg resolutely refused to go to the theater, since it was called republican. However, this did not prevent his sons from becoming avid theater-goers. They even went to the theater studio for a while. It is known that they staged a small play - Alexander played Caesar, and Berthold - Brutus. Klaus played a role in a rather provocative production that used Schiller's "William Tell" in the most innovative way. In addition, all three brothers belonged to the Migratory Birds youth movement, which cultivated romantic nationalism. It was during one of the hiking trips that were undertaken as part of the "Migratory Birds" that the brothers got acquainted with the poetry of Stefan Gheorghe and started talking about his work. Now, the figure of Stefan George is known to most domestic readers only because Rainer Maria Rilke was a member of his circle. However, in Germany at that time Stefan George was still more popular. In Rilke, they saw only an Austrian of Bohemian origin. It should be noted that all of George's poetry was saturated with deep mysticism, which can be perceived as the influence of Alfred Schuler. Coming from the circle of Munich cosmists, Stefan George constantly glorified pantheistic youth.

In the youth environment of Germany in the 20s of the twentieth century, Stefan George was valued much higher than Goethe, Novalis, Hermann Hesse or Heine. From a mystical point of view, the work of Stefan George was a mixture of Germanic legends and classical Greek mythology. Without a doubt, the Stauffenbergs were bewitched by this poet and his ideas. So, for example, on Christmas Day 1922, Klaus von Stauffenberg decorated the classroom not with the usual Christmas tree, but with the image of the German "tree of light", which was supposed to refer to the legends of Irminsul. In addition, Klaus tried to be like a bohemian writer in everything. He deliberately did not shave, grew long hair. A description of Stauffenberg of those years, which was made by one of the members of Stefan George's circle, Ludwig Tormelen, has been preserved. "A swift mind, quick actions, the ability to act regardless of one's emotions - this is where Klaus manifested himself. Perhaps he did not have a mystical depth, like Berthold, was not diversified, like Alexander, but he was not aware of prohibitions. He was pure and strong. In him, various character traits were organically balanced, which allowed him to be the embodiment of desperate, active masculinity.

On March 5, 1926, Klaus von Stauffenberg passed the state exams, which allowed him to continue his studies in higher education. He had already decided to abandon the career of a composer or architect - Klaus opted for a military craft. This decision was a huge surprise for both relatives and his friends. Moreover, even his father, Count Alfred von Stauffenberg, began to object to this. If there was a monarchy in Germany, then Stauffenberg Sr. would not say a word. But he despised the Weimar Republic to the depths of his soul, and therefore did not want his youngest son to serve her. But Klaus decided not to retreat, once again demonstrating not only firmness of character, but also some arrogance. He wanted to command people, because he believed that he could make decisions and be responsible for them. It is possible that this choice was influenced by Stefan George. The Stauffenberg brothers became members of the George circle in 1923. Then Klaus was only 16 years old. But it was the acquaintance and communication with George that became the brightest page in his youth, so bright that it predetermined his entire fate. Ludwig Thormelen, mentioned above, wrote:

"The decisive factor in the life of Claus von Stauffenberg was the relationship with Stefan George and the people around the poet."

We must immediately make a reservation that in Germany and Europe, Stefan George had a more than ambiguous reputation. On the one hand, he was considered the greatest living German poet. Considering George's mysticism, which was largely taken from Alfred Schuler, many saw in him a "literary magician", a prophet, a guru, an oracle who was ready to form a new intellectual elite. In Berlin, Munich and Heidelberg, Stefan George founded his own circles, in which he attracted young people. He believed that a new elite was to grow from these youth - the future of Germany. The meetings of the circles bore little resemblance to traditional literary evenings. They were more like the rituals of secret societies, where each action had its own hidden meaning. However, it should be noted that almost the same moments could act as grounds for accusation. Professor E. C. Bennet, in his work on Stefan George, wrote: "He was literally obsessed with the idea of getting power over young minds. This idea was expressed in the practice of the most severe discipline that had to be observed in private life. Stefan George did not even try to hide his arrogance, and he did not consider all other writers and poets to be creators. Claiming that the true "spiritual aristocracy" or "aristocracy of the spirit" was formed only around him, he could not earn sympathy from the left intelligentsia. George was fiercely criticized by Ernst Toller, and Alfred Döblin, and Heinrich Mann, and Bertolt Brecht, who had just gained fame. Among adherents of traditional literature, George was considered too complex, almost incomprehensible figure, and therefore also preferred to keep a distance. A similar situation was observed with the supporters of "egalitarian esotericism". Rudolf Steiner, not without some envy, said of Stefan Georg that he created "his own intellectual kingdom." Steiner, of course, sympathized with the mystic poet, but George preferred not to get close to the creator of anthroposophy. They met several times in London, but Gheorghe constantly behaved like an "arrogant inhabitant of Olympus." These character traits can be found in almost all the photos in which Stefan George was captured. However, Gheorghe's reputation was much more damaged by rumors about his possible homosexuality. Such accusations were neither confirmed nor refuted. Only one thing can be unequivocally stated - there were almost no women in George's entourage. However, one cannot deny the fact that in the mass consciousness the performance of mysterious rites should have been accompanied by sexual orgies, and therefore in many ways such accusations can be far-fetched.

Stefan George himself did not make any noticeable attempt to refute these rumors. They seemed to flatter him. However, not all rumors were empty.

speculation. Indeed, Stefan George's circle was a kind of mystical cult, and the poet's students took a semblance of an oath. Once in the circle, all its members addressed George only as "master". The "master" himself had the right to interfere in the personal life of any of his "disciples". Decisions were final and not subject to discussion. The details of this cult remained unclear, since all the "disciples" undertook to keep the foundations of their teachings secret. Only a few small descriptions of the rituals practiced have survived. They were based on reading the poetry of the "master". The whole ceremony was accompanied by the burning of incense. George sat at the head of a long table. The students took turns reading his poems. The resemblance to the secret society didn't end there. To get into George's circle, one had to go through a complicated procedure. First, it was necessary to compose a "worthy" poem or poem, and only if the "master" liked this work, then the one who wanted to become a "student" underwent an initiation rite. All members of the circle of George received new, ritual names. They should reflect the characteristics of a particular person. The only exception was Claus von Stauffenberg. He was the only one of the "disciples" of Stefan Gheorghe, who was decided to keep his own name. In the ritual practice of the circle, a special language was used, which was believed to have been invented by Stefan Gheorghe himself. In its sound, it resembled Spanish or Portuguese speech.

It is hardly surprising that Countess Caroline, aware of such rumors, was concerned about the fate of her sons. She even decided to specifically get acquainted with poetry

Stephen George. However, this acquaintance did not bring peace to the mother's heart. At first, she decided to hire a private detective. Then she personally went to Heidelberg to George. She wanted to make sure with her own eyes that the "master" did not corrupt her children. It is not known what the "master" and the countess were talking about, but Caroline von Stauffenberg returned back not only reassured, but even inspired. From now on, she informed everyone around her that one could hardly dream of a better mentor for her sons. They were among the "disciples" in 1923-1924. They all knew many of the "master's" poems by heart. It should not be assumed that the oath given to George meant nothing to the three brothers. Berthold asked Stefan Gheorghe for permission in almost all matters. It came to the point that he even inquired about permission to go to Paris (this happened in 1927). In 1931, Berthold decided to marry without the permission of the "master". Soon he was summoned to Switzerland, where George, who was hiding from the German authorities, lived. Returning home, Berthold von Stauffenberg was forced to divorce. He remarried his beloved only after George died. This fact alone indicates how great was the influence of the mystic poet on the aristocratic brothers.

If we talk about the mystic George, then it is most clearly expressed in a poem dedicated to the "Templars". We are the golden age of running and light - Rejected by the crowd in the darkness of years. We are the Rose: we are the message of love. We are the Cross: our duty is to bear suffering easily. We walk in the silence of obscurity, In the darkness we wield a spinning wheel and a spear. And at the hour - when the throne cracks in fright, We lead the people, taking both the sword and the shield. Not following the customs of people, We do not know their worries or undertakings. Their hatred is strong... But in a hard year - Believe me: evil - only a tornado of love will save.

And what we took in the battle with the sword People will plunder - they don't care!

And the one whose power punished us in anger, May fall in the dust before the baby. The light of God's eyes, which was not eclipsed by the flesh, When the Lord appeared in rags, We shamefacedly hide from the crowd - But the niello of its saints colors the pillars. We are strong with the juices of foreign roots: New sons will be born from us - Our family is famous for the burning spirit,

He will not grow old, he will not die.

And all the great changes in the case Only the Templars could accomplish, The people called us in their troubled hour, And then cursed us in anger.

And if the Spinner-Eternity Clings to the spring, tired in her lifetime - Will betray the deeds of the earth to sink into the night, Only we are strong - and we can help her. To force her - to grab her by the braid: Let the living thread of life obey Us - she weaves incessantly. The divine fruit ripens in the womb.

Of course, behind the events of the summer of 1944 one can see only a military conspiracy pursuing political goals. But in any case, one cannot ignore the fact that the Stauffenberg brothers involved in the conspiracy were members of a mystical organization, members of the curtain swore not to disclose the essence of their teachings. However, the Stauffenbergs were by no means the only mystics who wanted to eliminate Hitler.

## Chapter 5

### SECRET FRONT OR SECRET SOCIETY?

In the second half of the 19th century, strange, at first glance, processes took place on the territory of Central Europe (primarily Germany and Austria). The ancient religious and mystical direction of Gnosticism was mixed with modern (at that time) theories of scientific knowledge. As mentioned above, the ancient Gnostics believed that the basis of gnosis (knowledge) should be the divine light, the sparks of which could be planted in the human soul. The search for this divine light in one's own soul, its knowledge, gave the name to Gnosticism. Over time, some of the Gnostic schools came to the conclusion that people were divided into three groups. The division was made taking into account how much light was in the soul of a person. The first group consisted of people in whose souls there was a lot of light. To the second -

people with little spiritual light. The third group included those people in whose souls there was absolutely no light. Usually these were convinced materialists who were in the power of "this world."

At the end of the 19th century, such a division began to be applied not to individuals, but to nations and human races. Most of the adherents of Ariosophy stated that the blond and blue-eyed Nordids were closer to God than others - they were carriers of light. Mestizos and mixed peoples (in their opinion) have largely lost the divine light. In various interpretations, either Jews or Negroes were proclaimed adherents of exclusively material goods. It was in their souls that eternal darkness supposedly reigned. Thus, a purely spiritual teaching, which, in fact,

was Gnosticism, led to completely physical practices that implied the selection of the human species. Most clearly, such a mixture of ideas can be traced in the worldview of Lanz Liebenfels, who at the beginning of the 20th century created the "order of the new Templars" in Austria. The ideas proposed by Lanz-Liebenfels were adopted in Germany by the so-called "German Order". This organization became the progenitor of the Thule Society. However, the "German Order" gave rise not only to this society.

In 1910, a certain Kurt Pelke, who was later known to the mystically inclined public under the pseudonym Weisshaarg?, joined the Königsberg branch of the German Order. After a few years, Pelke founded his own organization, which he called the Union of the Good, later it was renamed the Guot Union. Unlike many ariosophical associations that operated in Germany, the "Union of Good" was not a dwarf sect that had no influence on public life. Having made East Prussia the object of its efforts, the "Union of Good" managed to achieve certain successes. For example, at its peak it had about 3,000 members. Already in the years of the National Socialist dictatorship, employees of the Imperial Security Main Directorate believed that by the time Hitler came to power, "without a doubt" the Guot Union included a number of organizations: the Order of German Masters, the German Self-Defense League, "People's Union of German Victory", association "Bornstein", Union for the study of the history of ancient Prussia, patriotic association "Pregel", club "Double Head", Union of Folk Games and Physical Exercises, KK \$, Shooting Union "Tref 12".

For some time, Pelke even tried to form an alliance with the growing National Socialist Party. In 1928, the Gauleiter of the NSDAP for East Prussia negotiated with Kurt Pelke about the possibility of concluding an "agreement in favor of the National Socialist Party." As a result, an "alliance on the terms of mutual benevolent neutrality" was concluded (at least, one of the "good" ones, Schirmer, reported this). This "non-aggression pact" did not last very long. On March 4, 1929, Pelke sent a directive to the members of his organization, in which he said that they could join the National Socialist Party only on the condition that they did not swear allegiance to Hitler as "the Fuhrer of the German people." Pelke explained his idea: "Only the person who has proved the validity of his claims to this title can be recognized as the Fuhrer of the German people." Meanwhile, the National Socialists were already laying claim to power throughout Germany, which led to an aggravation of contradictions with the Guot Union. As a result, already on April 5, 1929, Pelke sent out to his supporters a new, more stringent directive, which stated that members of the Guot Union were forbidden to join the National Socialist Party if they were required to recognize Hitler as the "Fuhrer of the German people." In the light of several heated political discussions that took place between the "good" and the National Socialists, it could be said that the alliance between the two organizations broke up. Pelke in his directive, among other things, reported: "We must take care to bring to the attention of our members that the leaders of the National Socialists, deprived of faith and loyalty, can only lead the German people into the abyss." Nevertheless, in 1930, Pelke made new contacts with the National Socialists, promising them tens of thousands of votes from the Guots living in East Prussia. But there was no rapprochement. The National Socialist leadership was very suspicious of the activities of the Union of Guots. Firstly, this organization maintained close ties with the national revolutionaries,



National Bolsheviks and left (revolutionary) National Socialists, who were in unequivocal opposition to Hitler. Secondly, the "Union of Guots" in its structure and actions was very reminiscent of the Masonic lodge. Heinrich Himmler, who believed that the study of Aryan mysticism should have been carried out exclusively within the framework of the SS, saw in Pelck and the Union

guots" of peculiar competitors. For this reason, Pelke was arrested and sent to a concentration camp.

It makes sense to wonder what the name of the organization meant. The word "goots" was a mixture of two German words - "good" (Siȳep) and "goths" (Coepen). In one of the issues of the Femppggern magazine, published by the Guot League, we could find the following explanation: "Even today, the Goths are revered as one of the noblest Germanic tribes. It must be recalled that even at the present time there is such a phrase: good Goths, good Goths. After that, one can understand what the name "Union of the Good" should mean. Now it would hardly be possible to call the organization the "Union of the Goths", since not a single person can fully realize what is "good" and "good" ... Vandals, etc. belonged to the number of Goths ... Lombards, for their nobility picked up the word "faruny". When people today want to restore the Germans and build an empire on racial and similar principles, they are trying to look into the past, to penetrate back into history. The history of the Germans in their historical time was connected with the leaders, who were just the Faruns. If the upper nobility of the Lombards was called "faruns", then the members of the highest caste of the Egyptians called their kings "pharaohs" ... The concept of "guots" (good) was at first a moral and ethical, but not a racial concept. But it is from the community of the "good" that the "faruns" come. "Good", "Gothic" is equivalent in its meaning to the concept of "German", in the highest sense of the word.

Although Kurt Pelke has not found a place in the near-historical literature that has been devoted to the problem of the so-called "occult Reich" in the last few decades, this does not mean that he did not have a lot of weight. Pelke, in spreading his mystical ideas, was as important to East Prussia as Lanz-Liebenfels was to Vienna or Alfred Schuler to Munich. Considering the plots related to the activities of the Union of Guots, one can come to an unequivocal conclusion - this ariosophical organization, unlike many mystical racist sects, took an active part in political life. After the National Socialists came to power in 1933, the "good" were involved in the underground activities of Otto Strasser's Black Front.

The Union of Guots was officially banned on June 23, 1933. The reason for this was the "anti-state and contrary to morality attitudes" of his leadership. However, the active persecution of the "good" began only in 1937. During the searches, documents were found that testified that on March 26, 1933, a secret meeting took place at the Berlin headquarters of the "Young German Order" (Arthur Maraun). It was attended by: Kurt Pelke ("Union of Guots"), Captain Walter Shtennes ("Combat Commonwealth of Revolutionary National Socialists"), Ernst Nikisch (National Bolshevik "Resistance") and a representative of Otto Strasser ("Black Front"). During this meeting, it was decided to form something like a "secret front", which was supposed to continue the fight against the growing dictatorship of Hitler. After the "Union of Guots" was banned, the "good" did not stop their underground activities. The available evidence was quite enough for the Gestapo to arrest Kurt Pelke and his secretary Yablonsky on May 26, 1937. They immediately appeared before the court. Some time later, the publisher H. Schirmer was arrested. Such a delay by the Gestapo was due to the fact that he was on the teachings of the Reichswehr. It was decided not to attract too much attention to his arrest, and therefore it was supposed to wait until the collection of reservists ended. It is significant that Sturmbannführer Siks, who was entrusted with the most delicate (from an ideological point of view) questions, was engaged in the cause of the "good".

Documents from Koenigsberg have been preserved in the affairs of the Main Directorate of Imperial Security. They were dated February 17, 1937. They contained information

which the Gestapo agents managed to collect. Some of them concerned a secret meeting in Berlin. This time the information was more detailed. It was noted that on February 26 (and not March) 1933 in the office of the "Young German Order" there was a "meeting of representatives of revolutionary groups, which led to the formation of a secret front." The decisions adopted were circulated in special circulars of a confidential nature. Such documents were distributed among their members by: the imperial leadership of the Werewolf Union, the federal chancellor of the Guot Union, the commander of the Order of German Masters. In addition to the above-mentioned Pelke, Ernst Nikita and Walter Stennes, the meeting was attended by: Herbert Blank and Hildebrand (representatives of Otto Strasser), the landowner Klute (head of the "People's Union of German Victory"), Andreas von Flotow and Major von Wrochem and Captain representing the Franken Freikorps von Müller.

The people who gathered in Berlin were not internationalists or Marxists, they all had at least an indirect connection with National Socialism. The need for this meeting was dictated by the fact that a week and a half earlier, the activities of the Black Front had been banned in Germany. The fact that it was decided to replenish the list of oppositionists with representatives of Ariosophical circles was not something surprising. In this case, the involvement of mystics in underground activities was a completely rational step. The "secret front" that was to emerge after the liquidation of the "Black Front" could include any nationally oriented opponents of Hitler.

Since most of the participants in the meeting had been in opposition to the Führer for at least several years, special attention should be paid to Andreas von Flotow. He made a career in the National Socialist Party quite late. It was not until 1932 that he was given command of the Assault Troops (SA) in three North German regions: Pomerania, Lübeck and Mecklenburg. He lost his power in the first days of 1933, after the appointment of Hitler as Chancellor. Von Flotow was accused of publishing an article on January 33, 1933, which was qualified as "harmful to the party." An "aggravating" circumstance was also the fact that this material was published in the Daily Review, which was considered the mouthpiece of Reich Chancellor Kurt von Schleicher. Hitler had long suspected von Schleicher of trying to split the National Socialist Party. The article, which was signed "f. F.", only reinforced these suspicions. In particular, it said that the NSDAP had to leave the stage ("die") in order to "make room for new forms". The author of the article suggested that the place of the NSDAP was to be taken by some kind of "fighting union". Immediately after this, von Flotow was expelled from both the NSDAP and the SA. How great was his disappointment when, a few days later, he learned that the Nazi government had come to power.

In February 1933, the disgraced attack aircraft continued its activities in Mecklenburg, where his apartment was located. It was at this time that he first joined the "Combat Commonwealth of Revolutionary National Socialists" (where he immediately became the "combat leader of the Mecklenburg district"), and then ended up in the Black Front. Von Flotow's opposition activities were short-lived; on April 30, 1933, he was killed by stormtroopers who remained loyal to Hitler. The case could not be hushed up, an investigation began. The suspects were brought to trial. Even the government commissioner of Mecklenburg, Friedrich Hildebrand (not to be confused with an ally of Otto Strasser), had to testify. It was he who said that at one time von Flotow concluded a secret agreement with Kurt von Schleicher, after which he published a "subversive" article in the Daily Review. But we should be primarily interested in other testimonies, namely those in which the commissar spoke of the creation in Germany of a "secret front" aimed at eliminating Hitler.

As you can see, the first public mention of the "secret front" was made in 1933. It would not be an exaggeration to say that the predecessor of this underground organization was the Black Front, created by Otto Strasser back in the days of the Weimar Republic. By and large, the Black Front was not a typical organization that one could join or leave. It was something like a tactical alliance, created from organizations, movements, unions and individuals who adhered to the ideas of revolutionary nationalism. One of

The ideologists of the Black Front, Richard Schapke, characterized it as "a national, anti-imperialist and religious association that opposed the civilizing, intellectually meaningless enlightenment of the 19th century." The front leader Otto Strasser himself saw in his organization a semblance of a Masonic lodge, which was divided into separate sectors. "This is an iceberg, only the top of which is visible above the water." As a result, the new organization brought together the military, representatives of youth movements, spokesmen for the interests of the peasantry, and mystical-minded ariosophists from East Prussia.

The master of the "Young German Order" Arthur Maraun in his secret bulletin reported the following about the meeting of the founders of the "secret front": "At our suggestion, numerous small associations are looking for contact with the national opposition. On Sunday, February 26, a meeting of the leaders of these groups took place in the premises of the administration of the order. To this must be added the fact that during the searches that took place in the board of the "Werwolf" Union, a letter was found by Wilhelm Ridders, addressed to the imperial head of the "Werwolf" Kloppe, from which it followed that the "Young German Order" was ready to put its office at the disposal right and national oppositionists. Despite the fact that this activity was supposed to be clandestine and not to be known to the general public, the very next day after receiving this letter, the Werewolf management made an open statement, which was printed in their newspaper. It announced the beginning of cooperation of all right-wing non-National Socialist associations and unions. It was not difficult for the police ministry to start an investigation into the Young German Order, since the "secret front" in practice was not so "secret". At least he was

just a few hours.

Under these conditions, instead of accepting the failure of the idea of creating a "secret front", Pelke attempted to form his own "Resistance Movement". From the documents of the Gestapo it was possible to learn that Major von Below, a member of the "Order of German Masters", two weeks after the meeting in Berlin, told the "master": "I and Stolpe (Eastern Pomerania) are looking for an exit to the Werwolf and the German Church. I am of the opinion that representatives of all more or less independent unions that share your ideas should meet with each other. Moreover, a ban on these organizations, including the Guot Union, is expected in the near future." As you can see, a member of the monastic-style "Order of German Masters" after the failed meeting in Berlin tried to create his own network of resistance groups in East Germany. The new union was supposed to be less centralized. It is indicative that it was planned to involve Pastor Friedrich Andersen (Flensburg), known for his anti-Semitic sermons, who was the founder of the German Church, in it. There is no doubt that Major von Below saw only Palcke as the leader of the new opposition front. This is indicated by the phrase: "... who share your ideas." Since the new association was supposed to include not so much political as quasi-Masonic and mystical organizations, it would be more correct to call it not the "secret front", but the "front of secret organizations", which should have distinguished it from the failed Berlin undertakings.

A month and a half after the Berlin meeting, the Union of Guots made attempts to establish contacts with foreign organizations. Unfortunately, it remains unknown whether these were associations of German emigrants, or unions of supporters of the ideas of Lanz-Liebenfels, or racist societies like the Ku Klux Klan recreated in 1915 by William J. Simmons, which was at its peak in the 1920s. its activity. Major von Below only reported that a member of the "Order of German Masters", hiding under the ritual name "Albion", established ties with the United States and Canada, in connection with which he asked for permission to go abroad.

When examining the plot of the short-lived "secret front" that included the "National Socialists" (not to be confused with the National Socialists, that is, Hitler's supporters) and some Ariosophists, it is necessary to ask several questions: how could such an alliance come about? were there other points of contact between the two forces?

We must immediately make a reservation that at one time (although for a very short time) Pelke was a member of the "German Order", which was created by racists from among the adherents of the ideas of Guido von List and Jörg Lanz von Liebenfels. In 1916, the "German Order" split into two organizations: the "German Order" itself and the "German Order - Walfater? \", which was headed by Hermann Pohl and Rudolf von Sebbotendorf. Later, on the basis of the second organization in Munich, the Thule Society arose.

On August 23, 1926, the Gauleiter of the NSDAP in Mecklenburg and Lübeck, Friedrich Hildebrandt (the same one who, as a government commissioner, testified in 1933 at the von Flotow murder trial) sent a message to the imperial leadership of the National Socialist Party in Munich, in which he informed his bosses that in the middle of 1925 the Order of the "Knights of the Flaming Cross" arose in Mecklenburg. This new organization closely resembled the German branch of the Ku Klux Klan. However, after some time, it preferred to change its name and from the summer of 1926 it was called the "Union of Proletarian Enlightenment." Hildebrandt stated in his party report: "As far as we have been able to find out, this alliance is financed predominantly by pan-German organizations. However, Masons and half-breed Jews presumably also have weight in it. In its activities, the union tries to enlist the support of educated circles: officers, teachers, doctors, bank employees, merchants, etc. The leaders of the union are mainly gentlemen from the so-called "Union of Good". Among other things, among them are Reinhold Wulle, Count Ernst zu Reventlov, Jürgen von Ramin, Seifert Charlottenburg (aka Sievert), Körner, Professor Kreger (head of the Völkische-German Lodge). It seems that the purpose of this alliance is to discredit the figure of Adolf Hitler. This follows from the text of the circular sent to the members of the union ... In its organizational form and according to the provisions of the Charter, the union is very reminiscent of the Masonic lodge, which allows it to exert a strong psychological influence on people committed to the ideas of this organization.

To make it clear to the reader who was discussed in the letter quoted above, let us give ourselves a brief description of some of the individuals mentioned. Reinhold Wulle and Count Ernst zu Reventlov were one of the first spokesmen for the ideas of "national socialism", which were eventually adopted by the left wing of the NSDAP and Otto Strasser. Since they had direct contacts with the Union of Guots, it is quite possible that in 1933 it was they who could help establish ties between the "good" and the "Black Front". However, apparently, Friedrich Hildebrandt still confused the "German Order" and the "Union of Guots", since neither Count zu Reventlov nor Wulle were the leaders of the "good". "Professor Kräger" was Heinrich Kräger from Düsseldorf who, after the end of the First World War, together with the mechanical engineer Alfred Brunner, founded the "German Socialist Party". This organization has been portrayed in historical literature as either

as an offshoot of the German Order, or as one of the projects of the Thule Society. Bernhardt Kerner was one of Germany's leading specialists in heraldry. At the end of the 19th century, he headed the Starke Publishing House, which published reference books on family emblems and symbols. Already in the 1920s, he published the fundamental Handbook of Heraldic Art, in which he tried to give his own interpretation of many symbols and signs. Despite the fact that Koerner was a respected specialist in academic circles, his writings clearly showed the influence of the ideas of Guido von List. That is, he tried to cross between Ariosophy and science. In the 1920s, Bernhardt Kerner became involved in political activities. For example, in 1926 he read reports to members of the German National Liberation Movement. This movement began to gain strength after the unsuccessful "beer putsch", when the National Socialist Party was banned. Some of the National Socialists went over to the ranks of this legal movement, which in May 1924 succeeded in getting several deputies into the Reichstag. It is significant that it went to the polls under the name of the National Socialist Freedom Party.

Another "subsidiary" project of the "German Order" can be considered the "Union of the German Worldview", which was headed by deputy Jürgen von Ramin, elected to the Reichstag from

"German-National Liberation Movement" ("National Socialist Freedom Party"). Not much is known about this organization. However, in 1937 an extremely interesting thesis was defended in Germany - it was devoted to the problems of "the real strength of the general German religious movement." Its author, Heinz Bartsch, made an attempt to analyze all the religious and mystical aspirations that were undertaken in the right and nationalist camp. In particular, he wrote: "The Union of the German Worldview, created by the former Völkisch deputy Jurgen von Ramin (the magazine Fighting Germanism), completely combined the normal and the fantastic. The union was generated by the secret "German Order", established in 1912 by F. Stuauff. According to Ludendorff, its grandmaster was Theodor Fritsch, and the famous members themselves were Gutenberg, Klass, Guido von List and Lanz von Liebenfels ("Ostara"). According to the same Ludendorff, by 1914 the order consisted of several thousand members, who were united in hundreds of lodges. The "Union of the German Worldview" preached the then very popular "Germanic" occultism and "true" Christianity. Much later, Ramin, at the very least, broke with the occult." Heinz Bartsch continued: "Nevertheless, German Christianity was supplanted by the Arianordic proto-Christianity of the model of Hermann Wirth. The Union built its ideology on German myths, the works of Gustav Kosina and Prussian ideas. He was associated with the Völkische "Union for a Crisis-Free Economy" (Mine Director Otto Weissleder) and the "Roland-Union for German Prosperous Economy" (Professor Sweyrstrupp). These were typical small organizations for that time. In December 1933, the union was banned."

Friedrich Hildebrandt, in his 1926 reference, suggested that Jurgen von Ramin was one of the first members of the Guot Union, and therefore, like Pelke, he pursued an unspoken policy followed by the leadership of the German Order. This policy allegedly consisted of establishing as many "subsidiary" organizations as possible in which "Germanic occultism" would be preached. Meanwhile, the "good" fell not only into the field of view of the National Socialist Gauleiter Mecklenburg and Lübeck. Heinrich Himmler, who was not yet the Reichsfuehrer SS, tried to inquire about them in 1925. At the indicated time, Himmler, finally disillusioned with Catholicism, was just actively studying many mystical doctrines. It was in 1925 that he sent a letter to a Munich astrologer. Here is its text:

"To Herr Professor Heilmeyer Munich, Reitmorstrasse 26/ Guy

Dear Professor!

Allow me to ask you a question. Could you tell me about the "Union of Good" and its intentions? It (this union) is led by a person who signs under the pseudonym Weishaar (Wise Hair). It is not entirely clear to me what he has to do with the publication of the horoscope of deputy Jurgen von Ramin. Because "I can't double-check everything myself, I see an opportunity to prevent uncomfortable people by publishing similar, bad horoscopes. If you don't know anything about this union, then I'm ready to send the pamphlets published by it. I would be glad to meet you and your friend Pfaffenzeller in Munich. I think I can help your friend when he again decides to be elected to the Landtag Are you ready to make horoscopes for the indicated dates of birth?

Munich, October 7, 1900, 4:30 pm! Landshut, September 27, 1903, 8 o'clock Regensburg, March 2, 1903, 1745 Schwerzigen, near Heidelberg, March 3, 1896, one in the morning Thank you in advance for your reply.

With truly German greetings, G.G., grateful to you.

In a reply letter, the astrologer replied to the young Himmler that he did not know anything about the mentioned "Union of the Good." And besides this, he emphasized that he did not have time to draw up horoscopes. Of particular interest is the Pfaffenzeller mentioned in the letter. Apparently, it was about Wilhelm Pfaffenzeller, one of the Völkisch nationalists, who managed to get into the Bavarian Landtag. Pfaffenzeller in March 1925 published in the People's

Observer, the official newspaper revived after the ban of the National Socialist Party, an open letter expressing support for Ludendorff<sup>1</sup>. This letter was also signed by Max Sesselmann, who was not only a member of the Bavarian Landtag, but also one of the leaders of the Thule Society. At one time he was a member of the German Order. Pfaffenzeller and Sesselmann were not zealous supporters of Hitler, and therefore in April 1925 they created their own platform within the NSDAP, which was called the National Socialist Cooperation.

From Himmler's letter, the text of which is given above, it clearly followed that he had not only heard about the "Union of the Good", but even got acquainted with the brochures that were issued by this organization. Since in 1925 Himmler tried to create a base for the activities of the National Socialists in völkisch organizations (for example, in the Artamans union), the possibility that he could plan to join the "Union of Good" cannot be ruled out. Some information has reached us about how Himmler reacted to the activities of the "good" in the mid-1920s. In February 1925, he got acquainted with the first issue of the Treasure Ready magazine, after which he wrote in his diary: "Reichstag deputy Jürgen von Ramin and the Union of Good. From G. Roll. There was an article in the magazine, which stated that back in 1923, von Ramin was approached by representatives of the Union of the Good, who persuaded him to become a member of their organization. In addition, it was argued that the horoscope drawn up for Ramin "was foreshadowing good luck in achieving the goals of the organization, and therefore he [von Ramin] in an alliance in Weisshaar could become a successful leader, and possibly even a president or dictator." Allegedly, after that, a two-hour meeting between Ramin and Weisshaar took place. Separately, it was emphasized that "Mr. von Ramin promised that he would hide the civil name of Weisshaar, which was sealed with a handshake." In fact, cooperation did not work out.

Mentioned in Himmler's diary "G. Roll" was one of the "good" - Hans Roll. It was he who reacted very violently to the article by Jürgen von Ramin, which he published in his weekly "Fighting Germany". In it, von Ramin subjected the "good" to sharp and caustic criticism. In particular, he wrote: "There is supposedly a völkische

an organization called the Union of the Good. She intends to reveal to us the "ancient Aryan wisdom", for which she is engaged in the interpretation of the stars. Its leader, who prefers to write under the pseudonym Weishaar, constantly draws up horoscopes, with the help of which he intends to find the future German emperor. It makes no sense to ridicule this grotesque. This union, on the basis of its misinterpretation of the starry sky, not only tries to find out the subtleties of fate, but also makes the selection of leaders fundamentally dependent on astrology. Moreover, it should be noted that everyone who is uncomfortable with the union receives a horoscope in which he receives some unsightly characteristic. In the unanimous opinion of astrologers, clairvoyants and spirit seers, I am (for obvious reasons) a completely insignificant person. However, I consider this verdict an honor. It was precisely this kind of criticism that aroused Hans Roll's indignant bewilderment. "Since he [von Ramin] rejected the friendship of Weisshaar, but at the same time the members of the union did not attack Ramin in any way, such an act simply has no moral basis, which means that envy or ill will can be suspected." Unfortunately, it has not yet been possible to establish what kind of horoscope von Ramin meant. However, the accusations made by the "good" were not entirely unfounded. Since von Ramin, who was at the head of the structure created by the "German Order", attacked the Guot Union, this could only mean an attempt to eliminate unwanted competitors. The "good" themselves did not keep themselves waiting with reciprocal steps. They nevertheless decided to publish von Ramin's horoscope, although until the time of the accusations on his part, they had not actually compiled one. It was one of those steps that was supposed to harm the unfavorable politician at least indirectly. The comments to the said horoscope said: "The horoscope below of Mr. Jürgen von Ramin shows the rising sign of Gemini... One can speak of spiritual semitization. Such

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their duplicitous nature is constantly manifested - they can say one thing, but act in a completely different way. They are extremely selfish, talkative, talkative, distrustful, cunning and

false ... Saturn in conjunction with Venus makes them

predisposed to perverted sexual pleasures... Mars in the fourth house suggests a tendency to die in prison... Under unfavorable circumstances, the sign of Gemini can be a hallmark of the owner of inferior, [racially] mixed blood... The owner of this horoscope is very difficult to consider as the patron of human society. Therefore, one can only congratulate the völkisch movement for having such a "leader."

Such an outburst of negative emotions was by no means a one-time action - the Union of Guots had been attacking Jürgen von Ramin for a very long time. "Veterans" from among the "good" referred to him as "the tip of the devil's spear." Things got to the point that Hans Roll, in his bitter criticism, went from Jürgen von Ramin himself to third parties who were somehow connected with him. "The Easter message of the "German Order – Walfather" published in 1924 contains several unflattering comments about Herr von Ramin. It clearly shows us that such individuals are corrupting significant organizations that are striving for German renewal ... The Easter message indicates that Herr von Ramin illegally took possession of the journal Fighting Germanism belonging to the German Order - Walfather.

As you can see, the conflict between Pelke and von Ramin gradually went beyond the scope of an absentee skirmish. However, in this light, how can one relate to the information of Friedrich Hildebrandt, who pointed to Jürgen von Ramin as one of the members of the Guot Union? These instructions prompted German historians to carefully study this conflict. The information they found made them doubt the version according to which the dispute took place between the short-lived acquaintances von Ramin and Weisshaar (Pelke). It turns out that they

contacts were not limited to a two-hour meeting, as they tried to present the "good" to the public. There was one very piquant detail in this story - at one time von Ramin had a love affair with Pelke's first wife. When this was discovered, mutual accusations followed, eventually leading to the divorce of the spouses. If these details are taken into account, then the conflict between Pelke and von Ramin appears in a completely different light. Moreover, this "delicate context" suggests that von Ramin could still be a member of the Union of Guots. Otherwise, it is very difficult to explain the fact of his close acquaintance with Pelke's wife. The version presented by Hans Roll does not in the least negate the assumption of Hilde Brandt that Ramin (as well as Count zu Reventlov and Vulle) could still be in the "Union of the Good" for some time. Both Ramin and Count zu Reventlov, and Wulle were activists of the German National Liberation Movement (National Socialist Freedom Party), which often received offers of cooperation from Pelke. This could cause controversy among the members of this organization.

In any case, in 1925, in the Femstern magazine published by the Guots, a certain Wolf Dietrich reported: "At the same time, I openly declare to the German National Liberation Movement and its leaders that our members know that the "liberation movement" interprets the concept freedom" in such a way as to harm the "Union of Good" which is inconvenient for him. To this end, it sets the Reichstag member Jürgen von Ramin against us... The note by Captain Döring, which was published on March 30, 1925, in the weekly Tannenberg, is striking. It says: "Jurgen von Ramin has filed a complaint against a material written by a member of the Union of the Good. The German-National Liberation Movement refuses to maintain contact with this authors and the "Union of the Good", being completely on the side of Jürgen von Ramin, whom they completely trust. In addition, General Ludendorff declared that Herr von Ramin is a man of impeccable reputation.

Only in the light of these political-mystical frictions does the meaning of the letter written by Heinrich Himmler in 1925 become clear. He hardly wanted to know the truth about the conflict between von Ramin and Pelke. First, he was interested in his own horoscope. It is possible that in three cases the birth information in the letter was invented by Himmler himself. His interest in the "Union of Good"

may seem strange, especially since Himmler was in Munich, and the Guots were operating in East Germany. The zone of influence of the "German National Liberation Movement" was mostly limited to the territories of Northern Germany. It seems unlikely that Himmler intended to join the "Union of the Good." However, if we take into account that in the mid-1920s he was close to the left wing of the National Socialist Party, then this version does not seem at all fantastic. Himmler wrote a letter addressed to an astrologer in order to hear the opinion of a third party. This indicates that he hesitated whether to join the "good" who were in conflict with the "National Socialist Left" or not. In any case, this conflict was overcome only by 1933, when the Ariosophists and the "National Socialists" decided to form a "secret front". The underground organization survived only a few days, but this did not stop Pelke from conceiving his own resistance movement. In this field, he never gained success, as he was arrested and spent the rest of his life in various concentration camps.

## Chapter 6 "GOOD" AND THEIR LEADER

Kurt Pelke was born on November 10, 1875 in the family of a customs officer in the town of Kaukemen (Niederung district). He attended a folk school and a gymnasium in Memel, but he was already finishing his schooling in Bartenstein. After that, he served as a volunteer in the military unit of Königsberg for a year. Then he worked there for nine months as an employee of the customs department. After that, he decided to go into business. In 1905, Pelke opened a shop in Königsberg

postage stamps, which he owned until 1913. At the same time, he joined the German National Merchants Association, the local organization of which he headed for a long time. In 1910, in Königsberg, Pelke joined the "German Order", in which he began active propaganda and recruitment activities. Three years later, he moved to Berlin, where he founded Uranus, a structure that was considered both an institute of psychology and a literary agency.

After the outbreak of World War I, Pelke ended up in Belgium as part of a Landsturm battalion. During one of the battles, he was wounded. At first, they intended to demobilize him, but in the end they nevertheless recognized him as fit for military service. Therefore, it was decided to leave Pelke in Germany, where he was to carry out garrison duty. In 1915, Pelke, at the suggestion of his friend, the publisher Schirmer, founded the "Union of the Good", which at first was called the "New Association for the Renewal of Life on the Ario-Christian Basis." After the defeat of Germany in World War II, Pelke was demobilized from the army with the rank of lieutenant. At this time, he spent a lot of time at the Uranus Institute in Berlin, which he intended to use to expand the activities of the Union of Good. It was at this time that horoscopes for all members of the union began to be drawn up in Uranus. It was supposed that in this way it would be possible to look into the "mirror of the soul". In 1925, Pelke decided to move to East Prussia. He himself explained this step by the fact that it was in East Prussia that the influence of the "good" increased at that moment. However, it is possible that he was forced to leave Berlin by a divorce from his wife, who was caught in a love affair with deputy Jürgen von Ramin. Gradually, the interpersonal conflict took on a political dimension, as Pelke began to fight against the "German National Liberation Movement", according to the lists of which Jürgen von Ramin was elected to the Reichstag.

In 1926, when Pelke was already in East Prussia, he decided to rename the "Union of the Good" into the "Union of Guots." It should be noted that in the period from 1924 to 1928 the number of members of the Guot Union increased to three thousand, and the vast majority of them lived in East Prussia. In 1928, Pelke decided to change the form of propaganda activities. To carry his ideas to the masses, he founded the "Union of German Self-Defense". It was a paramilitary organization that was supposed to counter the "Polish threat". Almost immediately after this, the purely political organization "People's Union of German Victory" was founded. These subsidiaries of the Union of Guots were supposed to recruit new supporters in all social strata. The growing influence of the "good" in East Prussia did not go unnoticed. In 1928, the local NSDAP Gauleiter Erich Koch proposed



"good" to conclude an allied pact with the National Socialists. After long negotiations, it was decided that both political forces would adhere to the principles of mutual neutrality. However, by April 1929 it became clear that the alliance concluded with the National Socialists had failed.

In 1930, Kurt Pelke, through the publisher Schirmer, turned to Rudolf Hess with a proposal, under certain conditions, to support the National Socialists in the next elections. It was assumed that Pelke could give about 10 thousand votes of his supporters and sympathizers. However, this proposal was not accepted. As a result, during the elections to the Reichstag on September 14, 1930, the Union of Guots recommended voting for list No. 10, which was formed by the so-called Landvolk party. This name was given to the broad protest movement of the Schleswig peasants, supported by the National Bolsheviks and the National Revolutionaries. It seemed that after this Pelke retired from political life. In the same 1930, he acquired seven hectares of land and a building resembling a castle in the Prussian town of Sillingen. Two years later, he bought another eleven hectares of land. Pelke created a semblance of a rural community, in which his adult sons, relatives of his second wife and three auxiliary workers worked. That Pelke retired

from politics, could not but affect the Union of Guots - its numbers began to decline rapidly. By 1933, just over a thousand people remained in its ranks. At this time, Pelke made a completely rash step. In March 1933, he began to be elected to the local kraystag on the lists of the Social Democratic Party. However, these elections could no longer change the situation in the country. Anticipating the possible liquidation of the Union of Guots, on May 15, 1933, Pelke sent an appeal to his supporters, in which he called on them to create "religious communities of Guot Christians." The directives that were given are indicative: "The head of the Guots, Kurt Pelke-Weisshaar, wants to have in his students and spiritual friends only adherents of the Guotian-Christian worldview and German-believing (Ario Germanic) people ... No fees are collected in the communities ... The religious communities of the Guotians Christians are devoid of any political aspirations. Such aspirations are the business of the parties and the state government."

Pelke's predictions turned out to be absolutely correct - on March 23, 1933, the Ober-President of the province of East Prussia banned the activities of the Union of Guots. The organization was charged with "immoral behavior" and "anti-state attitudes". After that, all property belonging to the organization was confiscated. Pelke's estate also fell under confiscation - he had to move to a rented apartment. Here he was arrested for the first time. He was sentenced to seven and a half months in a concentration camp. At first, he ended up in the Brandenburg camp, and then was transferred to the Oranienburg camp. Pelke was not charged with any charges. Although this was a common practice for that time - people ended up in camps as suspects, that is, arrest was a "legitimate" measure of restraint. In 1935, Pelke and two of his supporters returned to East Prussia. There they founded an organization called the Owners of the Teutonic Coats of Arms. By and large it was a small commercial enterprise. Kurt Pelke received 550 Reichsmarks for providing one of these coats of arms. But this was by no means a trade in "generic symbols". The coat of arms could only be received by that member of the "Union of Guots" who had reached a sufficiently high degree of initiation, that is, he was accepted into the "Order of German Masters".

In 1935, another shock awaited Pelke. In September, he learned from the burgomaster of Georgensvale (a place in East Prussia where Pelke permanently lived) that, according to the order of the head of the district administration in Königsberg, all movable and immovable property was confiscated from him. It was transferred in favor of Prussia. Despite this, Pelke decided not to stop his activities. In particular, he continued to organize meetings of "religious communities of Guot Christians." This activity could not be completely unnoticed. According to the information that was collected by the Königsberg police, in 1937 in the communities of East Prussia there were about a thousand former members of the Union of Guots and the Order of German Masters. At the same time, a list of people was compiled who, despite the ban, continued to promote the "Guot heritage." It included 89 people. Interesting social position

these people. 29 of them had higher education (including 19 teachers and 6 doctors), 11 peasants, 6 merchants, 5 landowners. There were also several women who did not have a professional affiliation - it is possible that they could be housewives. At their meetings, they often criticized the National Socialist Party and the state. Information about this was sufficient reason for Kurt Pelke to be arrested again on May 25, 1937.

In July 1937, Pelke was condemned by a special Königsberg tribunal as an "enemy of the people". He was sentenced to three and a half years in prison, which he had to spend in the central prison of Stum (West Prussia). However, he was transferred from prison to the Sachsenhausen camp. Here traces of Pelke are lost. It is only known that in 1944 he was transferred to the Ravensbrück camp, and then to Bergen-Belsen. After 1945

Pelke is considered missing. Apparently, at the end of the war, he died in one of the concentration camps.

If we talk about the ideology and practice of the "Union of Guots", then they were very strongly affected by the influence of the "German Order", in which Pelke was once a member. If the "German Order" was to be the focus of invisible power that extended to the many unions and associations he created, then in the case of Pelke, such a "periphery" should have been the "good", whose activities were secretly led by the "Order of German masters". If the official press organ of the "German Order" was called "The Treasure of the Germans", then Pelke called it "The Treasure of the Ready". Upon admission to the "German Order", all candidates for entry into the organization had to be tested on a special device - a "plastometer", after which they had to be examined for belonging to the "Nordic race". In the "Union of Guots" it was also supposed to conduct special surveys. Weishaar wrote about this: "Our life does not depend on the adoption of a large number of laws and regulations, but on the choice of people who, guided by laws, will be responsible for common affairs. Just and noble people, standing at the helm of the state, can ensure a happy existence for the population ... An excellent tool for assessing people, their character and abilities is the "wisdom of the stars" (ancient astrology). It is more than just science or art. This wisdom makes it possible to judge what prospects open up for a person in his life ... According to the data, you can calculate the qualities that should not be inherent in people with influence and social position. Without luck and luck, even the best leaders can hardly give the people much. If the "wisdom of the stars" is correctly used for the purposes mentioned, very accurate information can be obtained. In addition, an assessment of character and ability can be obtained by studying the shape of the head and face using the excellent Burger plastometer. Inventor, portrait painter and great connoisseur of the human soul Robert Burger takes measurements at his home at Berlin, M 35, Steglitzerstrasse 32. It is impossible not to note the connection between the two organizations at the level of mythological associations. If the "German Order" had the prefix "Walfater", that is, Odin-Wotan, then Weisshaar (the pseudonym that Pelke took) was the son of Walfater, that is, he was one of the aces - Vidar. Vidar is the deity of silence, who not only avenges his father, considering himself his projection, but also helps to create a new world.

There were certain correspondences between the "German Order" and the "Guot Union" at the level of program requirements. So, for example, Pelke planned: "The new German popular community will abandon Roman law, which over the centuries has slowly killed Germany; German law will be restored. The so-called Roman law is filled with a Jewish spirit, and therefore is capitalist. The ancient Roman Empire was completely under Jewish influence, as a result of which it was destroyed. Both the "German Order" and the "Union of Guots" insisted on the nationalization of the economy. Moreover, Pelke went even a little further in this matter than his "teachers" from the order. He wrote: "It makes no difference whether the capitalist system was embodied under a monarchy or under a republic. It can be called democratic, socialist and even communist. In any case, capitalism leads to the enslavement of peoples and individuals, which ultimately leads to the death of the state. Capitalist management is inevitably connected with large-scale production, with

bureaucratic economy, with state centralization. The state takes care of its citizens even in the smallest matters, thereby depriving them of their rights... Labor turns into monotonous, monotonous, mechanized work. A person will lose harmony, he cannot creatively realize his strength ... "In this case, the cultural pessimism inherent in many ariosophists and leaders of the völkisch movement spoke in Pelke:" You need to know that the people can remain

healthy and harmonious development only if its people are independent owners of small businesses. Factories, consumer cooperatives, department stores, large land enterprises, trusts, joint-stock companies - all this must disappear.

The Guot Union was without a doubt a racist and anti-Semitic organization. Pelke very willingly used the theses that were proposed by Lanz-Libenfels ("The Order of the New Templars"), however, with all this, he allowed himself to deviate from classical ariosophical racism. For him, not all blue-eyed blondes were automatically "good" and dark-haired people were "bad". In one of his articles, Pelke wrote: "Today, most of the blondes are mestizos. But even among the dark-haired non-Aryans we can meet "blonde souls". We should be busy just looking for such "fair-haired souls" who will contribute to the exaltation of good people. External signs should fade into the background. Or: "The degree of quality of blondes does not at all indicate belonging to the blond race. In youth, the color of people's hair is always lighter than later ... We must not let ourselves be deceived by the good Ario-Germanic body shape. A wolf may be hiding in it, since we have an ill-conceived mixture of races and a change of roles - a completely non-German soul can be hidden in a German appearance and, conversely, with a not quite German appearance, a person can be the owner of a German soul. Pelke preferred not to make unequivocal judgments even with regard to the Jews, who for most Ariosophists were synonymous with "evil." He suggested that some of the Jews could overcome their "Semitic essence." For example, Pelke wrote: "It was noted earlier that among the Jews there are people who call themselves the race of "true Jews". In most cases, we are talking about a completely physically formed, pronounced human type. Of course, few Jews manage to rise above their racial essence. Pelke was so "liberal" that he allowed for the creation of a Jewish Guot Union: "It will not be superfluous for all non-Aryan people to independently create structures similar to the Guot Union. Such an alliance can arise from "good" Jews. If such communities adhere to the same moral principles and act like the Aryan "Union of Guots", then interaction with them would benefit all mankind.

Often, Pelke took positions that could not be called classical anti-Semitism: "Some people want to see the cause of all troubles in the Jews, but at the same time they cannot see the beam in their own eyes. They cannot admit that the worst thing they associate with Jews is in the heart of most white people. Therefore, if they want to issue damning verdicts, they must first turn their attention to themselves in order to get rid of the evil in their hearts... This is the only way to solve the Jewish question, but by no means through violence, persecution or eradication. We must start with ourselves. The revival of Aryanism also means the release of the Jews, to whom more subtle and higher levels of being should be opened. Only the best can undertake and bring about these spiritual changes. It can hardly be denied that the most influential and educated Germans today are either spiritual Jews or Jewish mestizos. Wolf Dietrich wrote in Femshtern magazine in 1925: "It is a huge mistake to blame only the Jews for everything. More dangerous and shameless are the fallen non-Jews, "wolves in sheep's clothing." As commanded by the Gospel, we will recognize these "white Jews" by their fruits. In most cases, they like to pose as anti-Semites in order to gain trust." Such a contradictory attitude of Pelke towards the Jews found expression even in specific recommendations that were sent to the "good". So, for example, they were asked to "stay away from anti-Semitic gatherings."

The concept of "ancient culture", which was adhered to by members of almost all Ariosophical völkisch organizations, also received a specific interpretation from the "good". However, even in this case, Pelke offered his supporters an original interpretation. If classical

völkisch were of the opinion that the whole culture came from the Far North, where the lost continent was once located (Hyperborea, Thule, etc.), then Pelke believed that Scythia was the ancestral home of the Aryans. Skifenland was for him "true" Scandinavia. As expected, this area included the Crimea, the Black Sea region and part of Eastern Europe. However, this circumstance did not in the least change his attitude towards the Slavs, since Pelke always adhered to the ideas of "expansion to the East", not even excluding the possibility of starting a new war with Russia.

If we talk about Ariosophy in general, then its adherents were clearly influenced by Gnostic ideas. As mentioned above, common to Ariosophical Gnosticism was the idea of dividing people into three groups. One of them had a significant part of the "divine light" in her soul. This found its outward expression in racial and physical characteristics. Representatives of this group of people had blue (or gray) eyes and blond hair. Such ideas were actively developed by Lanz Liebenfels, who published the Ostara magazine. It was Lanz-Liebenfels who turned disparate thoughts about the confrontation between "highly spiritual" representatives of the blond race and "materialistic" Chandalas, by which he meant all dark-skinned peoples, into a clearly developed system. Racial gnostics was inherent not only to Lanz-Liebenfels, but also to Pelke - it ran like a red thread through all his works. However, there were nuances and some differences.

To make it easier to understand the complex of religious ideas that Pelke adhered to, it makes sense to refer to the typological model that was developed by the German researcher Christoph Markschi in his work on Gnosticism. He clearly identified the "ensemble of ideas and motives" that were generally inherent in the religious constructions of the "good". First, it is necessary to pay attention to the fact that Pelke adhered to the ideas of the otherworldly divinity, completely alienated from "this world". As a result, some "divine figures" were supposed to be present, which were supposed to be closer to the person than the aloof and distant divinity. Pelke spoke of the existence of a "racial deity" that was to be embodied in the race by means of "personal spirits". "For the reason just mentioned, the laws of selection of individual clans and peoples are embodied mainly only in spiritual selfhood, spiritual individuality, which is analogous to tribal and racial spirits, as well as similar to them. The spirit of a people or the spirit of a race is a real phenomenon, though not comprehensible to the human mind. It is the deity of a people or race. Each of the representatives of the people or race is located in the structure of the divine order (hierarchy) of the forces of creation. In addition, Pelke emphasized that, in addition to the racial deity, there could be other "divine entities" that were located in the structure of the hierarchy between man and the highest "godness". "To these intermediate elements belong, among other things, the folk deities, the racial deities, the god of the earth and the gods of the planet, the solar logos." He deserves special mention of the "Ario-Germanic racial deities."

The second fundamental point in the Gnostic doctrines was the idea of "this world" and matter as a product of evil. For this reason, the Gnostics had a negative attitude towards the purely earthly manifestations of life. The contrast between higher divinity and lower matter could be found in Pelke. He wrote: "In materialistic ideas, a person gradually but consciously exalts his earthly existence, selfish mind, opposing them to true spirituality and divinity." In a 1921 article, "The True Meaning of the Swastika," Pelke wrote of the "crucified Aryan": "Under the dominating influence of the Creator and his entourage, he [man] is

matter... He fights for the true knowledge of himself and the surrounding world. This results in untold suffering for the immortal soul. The swastika symbolizes the imprisonment of the immortal soul in a mortal human body. As a result of such constructions, the idea was expressed that the creator of this "world" was either an "evil Demiurge" or a not entirely competent force.

Pelke's worldview was characterized by the image of light and darkness opposed to each other. This dualistic picture even applied to historical processes: "Throughout

For thousands of years, the dark forces in the service of the black chess player have been systematically working to destroy our people, the army of the white chess player, which they sought to de-Germanize. "Dark forces have been making a lot of efforts for several centuries in a row to minimize the signs of our life (national consciousness, national pride, genuine self-confidence) ... Man has lost his roots, he has become homeless and homeless." In the quotations given here, the "black chess player" refers to the deity of darkness, the Manichaeian opposite of the "God of Light", who was referred to as the "white chess player". For the worldview of Europeans, such a division was not exotic, since from the middle of the 19th century it was closely connected with conspiracy theories that were very popular in society, in which Jews and Freemasons were usually called "agents of the dark forces". In his designs, Pelke added to this list the "Wilsonian" "League of Nations". He wrote: "All of it consists of Masons of the highest degrees of initiation." And further: "A completely wrong interpretation of ancient traditions led to the fact that the Freemasons of the "Great East", who outwardly are Germans, found themselves under Jewish leadership. Their true goal was the elimination of the monarchy and the establishment of democracy. The true aims of the Freemasons were beautifully written in Papus' Applied Methodology of the Occult Sciences.

European Gnosticism was characterized by the perception of the dualistic nature of man and the world as a mythological drama, in which the divine element fell into the sphere of the "cursed world", that is, a divine spark was glimmering in the "higher" people, which was supposed to help them get rid of the "curse of this world". Pelke wrote about this: "According to the eternal laws of nature, these qualities could only be found in the bodies of the highest form, which were previously bred by the Aryan leaders." In this case, the "divine light" was linked to the "problem of blood." "They made a great sacrifice, giving their flesh and blood in order to deliver their less developed or backward human brothers. This was the deliverance of the og of imperfection, or even of the bestial state." In these words of Pelke, the influence of the ideas of Lanz-Libenfels, which he expounded in Theosophy, is clearly traced. In particular, Pelke argued: "The children of God, idealists and altruists, indiscriminately associated with human people - materialists and egoists, but they liked only the highest form of the body. Twilight descended on Earth. The struggle of all against all began. The good ones were powerless. They were no longer able to understand and recognize each other. Furious and mournful was the struggle against the spirits incarnated in the lower ones. bodily forms. They were crowds of demons from the underworld. In modern times, darkness is at its peak. No light can penetrate the darkness, it cannot show the way. It seems that it will be like this forever, and the Fimbul winter has come[!]. It will last 26 thousand human years. The enemy of the human race will be on Earth, breaking out after centuries of imprisonment. In another article, Pelke stated: "We must have time to rebuild in time. Only in this way will it be possible to create a new century, on the threshold of which we stand. This will be the predicted era of the great empire, the time of bringing out the true Aryans, the onset of the cultural era of the Aryan faruns.

In this case, gnosis (cognition) meant a state that could be acquired if one rose to the level of the otherworldly Savior, that is, to get rid of

body and ascend to higher spiritual realms. Pelke wrote that the "God's plan" was to carry out human selection, observing certain "laws of breeding". This plan was to be implemented by "angels" - spiritual, incorporeal beings. "As purely spiritual beings, angels can act only on the mental or astral level. Since they are not physical beings, they act through inspiration, which is perceived by the most exalted people. Such people are more perfect than angels, as they can act both on the mental and physical levels. However, there is a clear shortage of such perfect people who could carry out the right actions from the inspiration received for a long time. It remains not entirely clear whether Pelke considered these gifted beings to be intermediaries between the higher and lower spheres of the world. However, he made some indications about this: "What Masons of the highest degree of initiation call "secret", has long been no longer a secret to be hidden. They profaned her. Where their secret knowledge ends, only the concern begins to hide information necessary for future

human generations. On the other hand, if we take into account the current international situation, then there is no other way but to rely on sincere seekers of truth, who are in all sections of the population and give him stones instead of bread. In this part of his reasoning, Pelke quoted the Gospel. In particular, he pointed to the words of the Gospel of Matthew: "For many are called, but few are chosen" (22:14) and the Gospel of Luke: "If anyone comes to Me and does not hate his father and mother and wife and children, and brothers and sisters, and even his own life, he cannot be my disciple" (14:26).

The fundamental point of Gnosticism was the deliverance (liberation) of man through the knowledge of God and the "divine light" in himself. Pelke wrote about this: "Who is a good person? This is the one who is able to see the divine spirit in all his human brothers.

The one who will be reborn to a new life on Earth. "Aryan people are already beginning to remember their divine destiny. Their development has not stopped. Out of them, the core of a new race wants to emerge in Europe. A sixth race should appear, which will be a derivative of the fifth Aryan Farun root race. It will be a great Slavic-Germanic-Celtic European race. Light-skinned, blond people in the course of selection will become true faroons. Their bodies will be less material, and therefore they will resist the odic radiations only to an insignificant extent. Thanks to the odic radiations, they will become more penetrating and receptive." If we analyze this passage, we can establish that the leader of the "good" combined the ideas of the "power of Od" and Blavatsky's Theosophical program, which spoke of "root races."

If the problems of theosophy were analyzed and discussed in Russian literature in great numbers, then the plots related to the "power of Od" are relatively new for it, and therefore they should be considered in more detail. When one speaks of the "power of Od", one first of all means a complex of problems associated with the transition of spirit into matter, as well as the connection between spirit and body. The starting point of this theory was the observations of researchers of the 19th century, who drew attention to the convulsive contractions of the muscles of dead animals. It was assumed that "spiritual will" could be expressed in physical terms. In 1844, the chemist Baron Carl Ludwig von Reichenbach (1788–1896) suggested the existence of a force, which he called "Aude". Von Reichenbach derived its name from the name of the German-Scandinavian deity Odin. At that time, science was dominated by the ideas of Messmer, who spoke about the existence of fluids (animal magnetism). Messmer wrote: "Animal magnetism (fluid) is transmitted primarily through feeling. Only feeling allows us to comprehend this theory. It was assumed that fluids could be transmitted through any living and inanimate objects,

act at distances, accumulate, intensify due to mirrors and sound. The main difference between the "power of Od" and the Messmerian fluids was that von Reichenbach considered the force he had discovered to be bipolar.

Later, the theory of the "power of Od" was developed by many theorists and mystics. If you look at their constructions, you will find that in most cases they understood by the "power of Od" the metaphysical light, which was the most important element in Gnostic mysticism. In this case, a purely mystical concept was only trying to give the form of a scientific fact.

It is known that Himmler was interested in spiritualism. Moreover, this interest was not limited to purely theoretical knowledge. It is known for certain that in 1925 the future Reichsführer SS thoroughly studied the practical guide for mediums written by Heinrich Jürgens. This handbook on the "Practice of Rotation and Magick of the Pendulum" was published as a guide for identifying diseases, determining sex and other characteristic human traits using sidereal power. The fact is that in his book, Heinrich Jurgens suggested that many famous healers, including Paracelsus, had a specific head structure, which consisted of two parts. One part was sidereal and the other part was elemental. These parts corresponded to a mixture of various elements. In this case, air and fire (the sidereal part), water and earth (the elemental part). Himmler's interest in this theory can be understood if you read in the subtitle of the manual that it contributed not only to the development of medical abilities, but also to "conversation with otherworldly forces." Himmler

could always find contact with the realm of the dead and spirits. Jurgens' book could "help" in this endeavor, as it was provided with many tables and spiritualistic templates with which one could talk with spirits. These tables contained fundamental concepts and words: yes, no, left, right, evil, good, alive, dead, etc. In fact, it was a popular manual on spiritualism.

But the system of Jurgens was somewhat different from conventional spiritualism. The fact is that in it the central attribute was not the rotation of the saucer, but the swinging of the pendulum, which was driven by a mysterious force - "Od"!1 Apparently, it was this force that contributed to the transition of the spirit into matter, the soul into the body. The power of "Od" was a kind of new means of transmitting information. Reichenbach, who suggested the existence of this force, became in his time a clear example of how natural science and spiritualism can be linked together. He was the chemist who invented creosote and paraffin. However, this did not prevent him in 1844 from studying the power of "Od". Moreover, he suggested that the power of "Od" had two poles. The author of *The Practice of Rotation and the Magic of the Pendulum* very willingly referred to the epigones of Reichenbach. Let's take at least one quote: "We know about the existence of electricity, and therefore we can discuss: are there places in the tissues of the body where a large amount of this energy can accumulate? Can this electrical energy be converted into mechanical action, that is, with the help of impulses emanating from the brain, set the muscles in motion? But we will not find anything like this in the human body... The body's motor functions are carried out without any electrical intervention. Chemical reactions cannot do this either... With a certain certainty, we can say that the body is subject to a special force, not yet known to official physics. According to the author of this work, this is Od. This is a special substance, which, according to Reichenbach, is allowed to people with special mental susceptibility, to have special sight, touch and other senses. Od emanates from the human body mainly from the fingertips, but also from the ears, eyes and mouth. For the symbol of radiation emanating from the right palm, it receives blue color, and from the left - red. Reichenbach believes that the human body has the same polarity as the globe. Or another quote from Jurgens: "French

researcher Durville established that magnetism is the source of Od, or rather, its radiations. The Viennese doctor Friedrich Ferow found out that all the nerves of the human body are hollow and can be Od conductors. Fritz Quade expressed in his work "Odik" a working hypothesis, according to which Od can consist of "ur-atoms". These polar "ur-atoms" are found not only in Oda, but in all chemical substances. Then Yurgens again quoted Ferov, who accepted the ancient concept of radiation with a glance. In particular, he wrote: "The look also has an odic effect - the one who looks around is literally irradiated by Odom. The light of the human Od is stronger than any magnets and crystals... Sensitive people in the dark see the human body as completely illuminated. It is as if wrapped in an odic shell, which increases its size and a ghostly unusualness comes.

In these "scientific" calculations of the theoreticians of the Ode, we can easily recognize Gnostic ideas about metaphysical light. Let us recall the same Alfred Schuler, who once said: "Imagine a trembling complex of light, which consists of countless active and passive electrons and fluids in continuous motion that make up the Universe. It is these fluids that form the nimbus, the halo of creative power that surrounds every entity." The fact that the idea of Oda is directly related to Gnosticism becomes clear after Jurgen's concluding words: where nothing appears and nothing disappears. An energy that takes us out of the unconscious realm to a meaningful view of the higher worlds. The energy that makes us radiant people, and which bestows the highest consciousness of the land of the enlightened. That is, God is in the person himself, he only needs to be awakened, to make himself more exalted. Once again we can see the actual repetition of the Gnostic doctrine that divine sparks were planted in the realm of matter. It is only necessary to find the source from which the cosmic force flows out to return to the pleroma, the Light abundance, the "Kingdom of the Enlightened".

In 1942, Himmler told his masseur Felix Kersten: "We only started to declare that pure German blood is a prerequisite for the highest mental and psychic qualities. We will be pleased if this idea takes hold of the broad masses. However, only the biological side of the matter is visible here. At the same time, pure blood is a condition for the light forces that are kindred to us to be embodied in German man. And this is a religious problem." About how Od enters the body, the author of the "Practice of Movement" gives a fairly clear answer: "There are two most important sources of Od in the body - this is the flameless combustion of nutrients in the lungs and tissues and the fixation of Od through breathing. The more nutrients are processed, the more Oda becomes. At 37° or lower, more ur-atoms or ethereal matter are produced in the tissues. But not all people are able to extract the same amount of od from the air. Odom is what Indian yogis call prama.

The well-known occultist of the turn of the century Papus did not bypass the indicated topic. In 1903, he wrote: "The teachings of Kabbalah speak of the Universe... Life in the Universe is preserved thanks to the streams of light that wash all the planets, rolling on them with tides that conceive life. In man, each blood corpuscle is the recipient and transducer of this life current... However, the life force that spreads through the blood circulation is not the only one in man. Nerve force must be added to it. The fluids of the nerves regulate the phenomenon that is life. Above or rather even within the said streams of light are mysterious fluids, which are the emanation of God, that is, the divine body itself. Some of these ideas were accepted by Pelke. For example, he wrote the following about the "new man": "The stragglers

or people who have fallen down in their development will, over the next centuries, acquire more perfect forms of the face and head, which could be observed on the basis of the development trends of the past. They will acquire an outward expression of the highest spiritual and spiritual forces, will gain a foothold in it, and will pass on their qualities by inheritance. From "cubic" people, they will turn into spiritual beings and god-men... However, the faruns are still the colossi of the Earth - beings who can think and feel in an earthly way, but at the same time perceive the spiritual light that revives them after a mystical death ". The idea of "mystical dying", through which the path to self-knowledge passes, is characteristic not only of the Gnostics, but also of most Christians. Moreover, this idea found its expression in the ritual death practiced by the Freemasons. Pelke wrote: "Brothers, be vigilant, keep your doors wide open... Do not defile your "clothing" [earthly body], the bodies of your descendants, in which you will be reborn until the final completion [of the transformation process] by the rash choice of a spouse. As it is said in the oldest book of mankind, the book of Dizan, there will be no more dark-skinned and mulattoes, since all the "overcome" human souls will be released by the sacrificial blood of the "lamb" and put on "white clothes". These words must be interpreted from a racial point of view, which means that in the future there will be only white human races similar to the current Aryans.

Pelke paid considerable attention to the problem of animal protection. This was characteristic of many Gnostic schools, as the Gnostics believed in the spirituality of animals, which was associated with the idea of rebirth. Pelke wrote: "Truly reasonable and good are one and the same! Only those who are truly intelligent can be good. He knows that every oppression will turn against the villain himself. Therefore, he treats both people and animals well. He seeks to make them happy and takes care of them." The mystical equalization of the rights of people and animals was characteristic primarily of Gnosticism. In his constructions, which dealt with the problems of environmental protection, Pelke went much further than some of the Gnostics. For example, he placed nature above man. Pelke wrote: "It seems to me that as a result of the use of mineral fertilizers, an intensive method of farming is extremely harmful to people's health. The increase in the number of diseases of the nervous system, as well as the increase in nervousness in general, cannot be attributed solely to debilitating management.

struggle for the existence and life of large cities, since we can find similar manifestations in the villages ... Previously unknown diseases that march around the world in the form of epidemics (for example, influenza) lead to a weakening of the national organism both in the city and in village...



It is no longer possible to cut forests. We have already reached the very edge. Now catastrophic climate change is inevitable. We only have to regret that in the interests of agriculture we have destroyed the last wastelands and swamps, along the way, eliminating the remains of unique flora and fauna there. Today, many species of birds, animals and plants have become endangered, if not completely extinct. We have not preserved the conditions for their survival ... But must the last remnants of nature disappear so that several thousand ugly bipedal creatures can swarm in the ground?

In Pelke one can also find a very original and strange form of interpretation of the origin of life. For example, he wrote the following about the Germans: "The Germans were the race that had as its mission to transfer the chosen blood to other peoples, which, as you know, happened in great numbers ... However, the Germans are also called to conceive a new, sixth race. In the occult tradition, the Germans are the fifth sub-race of the fifth root Aryan race... The very name German has a hidden meaning - it means "seed-bearer"... the blood of the Germans, in particular the Germans, must deliver humanity, it must become the basis of the crystal from which the perfect man will arise and develop." If we talk about Gnosticism in general, then dualism in it was manifested not only in

interpretations of divinity. The opposition of spirit and matter was also a cornerstone of Gnostic anthropology. In Pelke's anthropological model, the division, as one would expect, took place into "human classes". The defining feature for distinguishing these "human classes" was the "basic levels of development", which primarily meant the degree of commitment to earthly goods and following instincts. In particular, Pelke singled out the class of "rationalists", to whom he contrasted "people of reason". The first "possessed materialistic attitudes in life, and therefore were predominantly egoists," while the latter were predisposed to "self-esteem." For this reason, "people of reason" were seen by Pelke as "prone to sacrifice, since their earthly "I" receded into the background before higher goals." However, the highest class was to be formed by "spiritual people". According to Pelke, they "strive to the knowledge of the transcendent and achieve their goal." Pelke proclaimed the pineal gland, the pineal gland of the brain, to be the organ of the sixth sense. Allegedly, it was she who was responsible for the intuition of a person (inner vision). "She gives the spiritual ability to see the light and bestows a talent for divination ... Thanks to her, occult abilities and a disposition to mystical forces are acquired." "Spiritual people" were extolled by Pelke as "real, true, perfect beings, angelic people who could achieve the state of immortality." "They are free from false sensations, which give the forms of the sensible world. They are called to occupy the highest leadership positions in society. Baruns will arise from them, blond people of the sixth root and main race ... If they can reach spiritual maturity, then by the grace of God they will be able to turn into god-men. Like most Gnostics, the head of the Guots rejected the sacrificial aspect of the crucifixion of Jesus Christ. Like most advocates of the ideas of docetism, he was of the opinion that Christ had only the appearance of an earthly body, and therefore could neither suffer nor die on the cross. Moreover, he believed that "deeply spiritual people" should have turned away from traditional Christianity, since it was supposedly "essentially a fetishized and illogical doctrine."

## Chapter 7 SOURCES OF "GOODNESS"

It should be noted that most of the Ariosophical theorists, despite their pronounced anti-Semitism, paid great attention to the Jewish Kabbalah. Kabbalistic Gnosticism was inherent in both Lanz-Liebenfels and Alfred Schuler. Kurt Pelke was no exception, although he preferred to give his own interpretations. If we compare her interpretations with the classical versions of Gnosticism set forth in the codices of the Nag Hammadi library, then Pelke's constructions look more moderate. Kabbalah, which in literal translation means "tradition", in the period between the 12th and 19th centuries was the most important trend in Jewish mysticism. The central role in Kabbalah was given to the book "Zohar" ("Book of Radiance"). Known since the 17th century, it was supposed to symbolize the "radiance of divine light" that emanated from the Torah. Kabbalah began to spread rapidly across Europe from Spain. However, just as quickly

lost its position at the beginning of the 18th century, becoming a "victim" of the Enlightenment. Traces of the first European cabalists can be found in Languedoc at the end of the 12th century, that is, just at the time when the heresy of the Cathars, who were known for their inclination towards Gnosticism, flourished there. The first Kabbalistic work was found here - the book "Bahir" ("Book of Bright Light"). Medieval Kabbalists proceeded from the fact that there were several semantic layers in their works. It was assumed that there were differences between the dictionary meaning of the text and its spiritual meaning. Moshe de Lyon, the alleged author of the main part of the Zohar, was developing the fourth meaning of the Torah, which was supposed to

precede the first three: literal (first), aggadic (second) and philosophical-allegorical (third).

The fourth meaning of the Torah was supposed to be the level of theosophical mystery, the level of deep mysticism. It was this fourth meaning that was considered the true essence of the Jewish texts. However, Kabbalistic research did not stop even at this point. Some time later, attempts were made to discover a fifth level, which would allow one to comprehend the essence of words using the numerical value of the Hebrew letters. This method of mystical interpretation was called "gematria" and is still considered one of the methods of hermeneutics of sacred texts. It was believed that each word, each letter had 70 aspects. In the 19th century, the Safed school of Kabbalistics once again developed mystical ideas. She used the notion that 600,000 people took part in the exodus from Egypt to Israel. They accepted the Torah on Mount Sinai. On this basis, the idea was built that the 600,000 souls who once saw the radiance of Sinai continued to live in subsequent generations. That is, in one of the branches of Kabbalism, it was about 600 thousand divine sparks, which should give the Torah the same number of aspects, and therefore, there should be 600 thousand alphabetic text SYMBOLS.

Such a detailed digression on Kabbalism was necessary in order to more clearly demonstrate the methods of specific hermeneutics, which was created by Kurt Pelke. The head of the "good ones" borrowed from Theosophists the principles of the Kabbalistic interpretation of texts, which he transferred to European fairy tales and Christian works. In particular, he emphasized that "the Bible, as well as the ancient legends and tales of the peoples of the world" had a "multi-level meaning" that could be comprehended with repeated reference. It was necessary to re-read the words several times in order to understand their hidden meaning. Pelke wrote: "You need to understand the Aryan language of the original, which relied on writing with consonant sounds. The Jews even today partly adhere to this principle, when in important treatises vowels are replaced by dots arranged in a certain order. The true language of the original is Aryan." The idea of interpreting Hebrew writing through the "Aryan language" was most likely borrowed by Pelke from the great French mystic, the Marquis Saint-Yves d'Alveidre. In 1901, in one of the letters addressed to Papus, he wrote: "According to my research on ancient alphabets, Ka-Ba-ÿia has 22 letters and is the most mysterious Aryan alphabet." Pelke, almost in the spirit of Kabbalah, adhered to the ideas of multi-level meanings: "Higher knowledge can be understood only with a seven-fold conversion. The triple appeal (three-narrative) implies at the beginning the presence of a simple, exoteric story. Then follows the meaning of the second level - the spiritual, inner (esoteric) side of the matter. The third level enables the practical application of knowledge for the benefit of the entire human race. The understanding of the third level has been almost completely lost, its echoes can occasionally be found among individual theosophists and occultists.

Further, Pelke offered comments on the fifth and seventh levels of the Kabbalistic interpretation of the texts: "The fifth level is under the influence of the planet Mars. It has alchemical significance. At this level, the occult and magical abilities are manifested in the degree of the alchemical wedding and the miracles of Christ. This level is related to the "philosopher's stone" and the fabulous power of the vril of the ancient Atlanteans. This refers to the ethereal substance (prana) of the Theosophists, Durville's fluids, the power of Od von Reichenbach ... The seventh level is under the rule of Saturn ... It allows you to comprehend the secrets of the higher world order and divinity. In this case, it makes sense to quote from the work of Papus, which was written in 1903:

"The possession of the Kabbalistic keys opens the future, promises success, leads all religions to heaven, joins the brotherhood of the initiates."

If we talk about examples of interpretation used by Pelke, then most of them related to biblical texts. One of these interpretations concerned the age of Christ indicated in the Bible (33 years). Pelke believed that it was not at all about earthly (physical) age. Pelke argued: "Jesus reached the thirtieth, highest degree of initiation, became the 'knight of Kadosh', which symbolizes the perfect man — Adam Kadmon, about whom Kabbalah and occultists speak... Adam Kadmon — the 'first man' — is the heavenly prototype of earthly man." The modern Jewish mystic Gershom Scholem wrote about this: "If we turn to the Kabbalistic works about God, then their mythical nature is clearly revealed in the doctrine of the ten Sefirot, the possibilities and principles of the action of a living deity ... Only medieval Kabbalistic theosophy restored and significantly developed Gnostic exegesis of the world of the aeons. The essence of these possibilities forms the world of the Sephiroth, the unfolding divine unity, which includes the archetypes of all being. This world, which is not strongly accentuated, is the world of intra-divine being. Without collapse and without a new beginning, he rushes into the visible and secret worlds of creation, which in their structure repeat this intra-divine structure, reflecting it in themselves. And further: "The mythical content of these symbols is infinitely abundant. But nothing comes through more clearly than the symbolism in which God reveals the world of the Sephiroth. He appears as a pure man, Adam Kadmon, the original man. God, who can be seen by man, appears precisely as the first man. The great divine name in its creative development sounds like Adam, which is what the Kabbalists who studied gematria say. The Bahir book already knew the seven sacred forms of God, which found their correspondence in the parts of man. On this basis, the concept of Adam Kadmon was built. Kabbalistic ideas concerning Adam Kadmon could be ignored, if not for a few points. Kabbalists assumed that the act of Creation took place from the light that poured from the eyes of Adam Kadmon. The world had to accumulate this light in metaphysical vessels. The Sephiroth were supposed to be in these "vessels" in Adam Kadmon in a divided state. However, having broken, these "vessels" led to a mixture of the higher and lower worlds.

As you can see, in some Gnostic doctrines, Adam Kadmon was both a deity and the first man (ideal man), whose body consisted of mystical light. Kurt Pelke very willingly picked up this idea, although he somewhat transformed it. He expressed the idea that the historical process in antiquity was essentially a degeneration, that is, a rolling down of the ideal first people to the level of ordinary people who had largely lost the divine light in themselves. Therefore, the highest goal of man should have been a return to his ideal state. To do this, it was necessary to unite everyone in whom at least a little blood of Adam Kadmon flowed. Like most of the Ariosophists, the "good" proclaimed blood to be the "divine substance." Pelke merely replaced some Kabbalistic terms. For example, instead of Adam Kadmon and ten Sefirot, he preferred to use the word "crystal" and its derivatives. He wrote: "The mission of the Germans is to create a new, sixth Christian root race. This will be the main race that will occupy the whole of mainland Europe... All people in whom the blood of the "crystal" first people flows will be involved in the formation of this race. The difference between the doctrine of the "good" and Kabbalism was that Pelke saw the problem of the fall of the first people in racial mixing and the pursuit of material goods, while Jewish mystics pointed to a metaphysical drama: broken vessels of light.

In the mystical concepts of the "guots" one can find various ideas, one way or another related to the gnostic heritage. So, for example, back in the 3rd-3rd centuries, Jewish Gnostics tried to measure parts of the "divine body". Medieval cabalists transformed these

attempts at the idea of Adam Kadmon. There were two aspects to their rituals. On the one hand, it was supposed to establish the connection of all things in their true metaphysical unity. On the other hand, there were rituals that were focused on eliminating any negative points that interfered with the establishment of this connection. Gradually metaphysical ideas were

projected onto the purely physical world. For example, there was an idea about the need for ritual processes that led to the separation of "light" from "polluted". In his racially mystical construction, Pelke, in addition to the idea of Adam Kadmon, used several more components of Kabbalistic doctrines. He wrote: "What, in fact, is narrated in the myth of the labyrinth?.. First of all, about the ancient "art of creating people", bara gabra from Kabbalah - an art that was hidden from low people. They were not able to navigate in the verbal weaves of individual legends, if they did not have the threads of Ariadne in their hands ... There, a person is the measure of all things. His perfect and harmonious physical properties depend on the manifestation of the divine spirit in him ... Thus, all the ancient wisdom and all the institutions of antiquity revolve around the problem of creating a perfect man, who should be a pure divine temple. This is the thread of Ariadne. This is the Alpha and Omega!"

When Pelke spoke of the "bara gabra from Kabbalah", he meant a mystical interpretation of the famous formula "abracadabra". However, in the Kabbalistic understanding, the word "bara" meant "creation". "The art of creating people" was based on many myths, but first of all it is associated with the legend of the golem. In this case, it is necessary to point to the book of Yetzirah ("Book of Creation"), the creation of which was attributed to Abraham, but most likely it was written in the first centuries of our era by Neo-Pythagorean Jews. This treatise not only described the structure of the cosmos, but also its relationship with the human body. For example, it was pointed out that the 22 letters of the Hebrew alphabet corresponded to the parts of the human body. Over time, French and German Jews began to use the "Book of Creation" as a guide to magical operations. In the 14th century, the Spanish rabbi Nissim Girondi of Barcelona wrote: "The pundits of Germany relied on this point, which was used almost daily for demonological things. They insisted that the creation of man had to take place in a vessel."

In Pelke's case, "the art of making people" was turned into selective selection. This is indicated by a text published in 1925 in the Femshtern magazine: "The place where the planned conception and breeding of the immaculately conceived sons of God took place from the ara, that is, from the deity, was in Germany. It was here that the secret order of the art of creating people was located. It was Thule... Thanks to Thule, the blood of the first man, Christ, flowed through the veins of the beastmen. He transmitted divine power through the blood to humanoid beings, thereby making a great sacrifice. This passage clearly indicates that Pelke used the ideas of Lanz Liebenfels and the "new Templars". However, there were some differences between the concepts of "good" and "new templars".

If the "new Templars" and Lanz-Liebenfels relied on the classical model of selection, which involved a sexual act, then the "good" and Pelke preferred to talk about the "unstable conception" of the "sons of the gods." In this case, there were two possibilities: either removing them from the "test tube", or a purely magical action. The fact that in this situation "goots" meant by no means a cosmic or metaphysical act is indicated by an article from the journal "Fempggern" in 1925. It spoke of sorceresses and witches as specialists in the "art of creating people." They were called by the common word "hagadis", that is, women who were in a cult union, which was engaged in the "practical creation of god-men." The author of the article wrote that all experts in "the art of creating people were united in a secret order." In addition, it was emphasized that without the "planned human selection", which was carried out by the Hagadis and Druids, "in

presently, humans would have bodies faintly resembling those of humans." If we talk about a specific issue of the Fempggern magazine, then we can assume that it once fell into the hands of Heinrich Himmler. It is this that can explain the interest of the future Reichsfuehrer SS, on the one hand, in the "Union of the Good", on the other hand, in the witchcraft theme, which later resulted in the creation of the "Sonderkommando X"101,

According to Pelke, the presence of a spark of divine light in a person suggested a change in physical appearance. "The ancient Germanic tribe of the Suebi was a secret order that possessed this secret, since otherwise a harmonious, beautiful,

a fair-haired, heroic man... Such qualities could arise only if the laws of nature, the principles of selection were observed... Today we have almost completely used up human material. If the ancient lost (but recently rediscovered) knowledge of the "art of creating people" is not put into practice in the near future, humanity in the near future risks plunging into the abyss of barbarism ... Specially destined people must be selected who must marry each other. Their descendants must refrain from mixing with ordinary people. This is racial selection. It would be expedient to carry it out first in separate localities where there are appropriate living conditions. It must be supplemented by selection in already existing large communities, estates, lodges and castes.

According to the leadership of the "good", mestizos should have created special problems for the society of the future. "Mestizos, as already follows from the word itself, are a mixture of various racial entities: Germanic, Semitic, Negroid, Mongoloid, Slavic, etc. These separate racial features do not merge into a single unified whole, but each manifests itself. They repel each other and eventually create a person full of anxieties, restlessness, disharmony and thoughtlessness. The consequence of the domination of mestizos may be that the German people will completely forget about their destiny, and will be mistaken about their own essence. For the Guots, only a person who possessed a racially perfect body could be good. "We want to be gods, as Jesus taught us. We want to go forward, leaving behind the lower people who are not good, do not want to be good and cannot be good in their imperfect body."

As you can see, the mystical concepts of the "art of creating people" turned out to be crossed genetic ideas of the early twentieth century. Kabbalistic myths have been turned into biological prophecies about human selection. However, these prophecies were not just words. To implement Pelke's ideas, special "masters" were chosen among the "good" who were supposed to be engaged in the selection of "suitable" spouses. Even before coming to power, some of the National Socialists watched this experiment with undisguised curiosity. In one of the messages sent to the imperial leadership of the NSDAP in Munich, Pelke's breeding projects were reported: "For reasons of principle, the C (union) G (uotov) approaches marriage issues very constructively. Each member of the union undertakes to seek the advice of the noble Hunorich (Pelke), after which he must obtain permission to marry ... The selection of spouses takes place primarily according to astrological, and not racial criteria. For each of the spouses, a special horoscope is drawn up to make sure how "noble" he is.

Special attention should be paid to the pseudonym of Kurt Pelke - "Weisshaar" ("wise hair"). If interpreted from a mystical point of view, then it can mean "returning the ancient religion." In this case, it is impossible not to notice the striking similarity between Pelke's pseudonym and the ritual name of Karl Maria Wiligut, who was known in the SS under the name Weistor. This cannot be a mere coincidence, since, among other things, both of them used another one for some of their newspaper publications.

a pseudonym, which in both cases was almost completely identical - "Vidar" for Pelke and "Jarl Vidar" for Karl Maria Wiligut. In Norse mythology, Vidar was an ace, deity and son of Odin. If we talk about the leader of the "good", then he seemed to indicate the perception of the myth of Adam Kadmon, that is, the Gnostic thesis about the inheritance of the "crystal" Savior (Krista). This is also indicated by the prayer, which was read by the "guots". It clearly reproduced the ideas about the perception of "divine blood" by some people: "Krist, Savior, Divine spirit, you descend in the form of a beam and, like the son of Ases, give your blood to this world! Your blood makes your eyes blue, your skin light, your blond curls give you a golden splendor, and your height is noble-high ... Rid the world of vices and suffering, prepare the kingdom of the good! The request for divine blood ultimately came down to sexual practices, which were not uncommon in Ariosophical cults. As a result, the Union of Guots came to the attention of the SD security service. There is a version that the main reason for the ban of the organization was by no means its political activity, but "moral problems". Employees of the SD accused the "good" of immoral behavior.

This accusation was based on the specific understanding of morality by the Guots. They believed that it was possible to achieve a "moral" renewal of the German people only through the so-called "crowning of the left hand." In this case, it was about the fact that if the spouses could not give birth to children in marriage, then the husband had the right to have a second and even a third wife. In addition, in some cases, "Weisshaar" himself could enter into the matter, which could provide some of the "good" wives with "the conception of high-quality offspring."

One of the leading employees of the SD, Professor Franz Alfred Sieks, was able to establish quite accurately that such a practice indicated that Pelcke had adopted the ideas of Paul Kötner. Indeed, Paul Kötner, who published *The German Order* in 1920, was one of the ideological inspirers of the Union of the Good. For example, he wrote in this work: "From the point of view of selection, only those where there can be many children are considered legal, that is, full-fledged marriages, if this does not happen, then the marriage can be dissolved. After that, a selection marriage can be concluded. It can arise with the consent of the spouse and exist simultaneously with a vital marriage. Selective marriage should serve the cause of the conservation of the species ... Illegitimate children can no longer ensure this conservation. Every child must be born in wedlock. A mother in a selection marriage should receive from the state monetary allowance and children's money, like a mother in a life marriage. After entering into a selection marriage, she must receive both mentioned state subsidies, at least until her child reaches the age of 15. Selective marriage must correct the greatest malady of this world." It should be noted that Pelke's breeding projects were very reminiscent of the practice of the SS organization "Lebensborn" ("Source of Life"). However, it would be a mistake to believe that Heinrich Himmler accepted the breeding ideas of Kurt Pelke, as the German researcher Franz Wegener alludes to. If one looks at the political landscape of Germany in the 1920s and 1930s, one can note that such ideas were inherent not only in Ariosophical organizations, but also in more moderate Völkisch unions. Germany was literally obsessed with the ideas of racial selection and racial hygiene, and therefore there is no reason to consider the "Union of the Good" as a harbinger of the selection policy, which eventually began to be carried out within the SS. However, this does not exclude the possibility that Himmler was still familiar with the magazines of the "good" and in 1925 even showed some interest in this organization.

Heinz Bartsch, in his 1937 dissertation on evaluating the "general Germanic religious movement", assessed the Guot League as follows: "Its foundations are racial selection, secret doctrines, astrology and magical cults."

It would be very interesting to establish what this author meant by "magical cults." It is known that in his work "New Europe" Kurt Pelke at least twice recommended the occult articles of Papus for acquaintance. First of all, he drew the attention of readers to an article written in 1893, which was devoted to practical magic. There is evidence that this article was used by the Munich mystic Alfred Schuler. For example, he compiled the so-called "Green Notebooks", which were considered "secret messages intended exclusively for dedicated people." By and large, the "Green Notebooks" were a kind of manual for the construction of "a magical laboratory in which there should be an altar." The descriptions of the sections of the Green Notebooks have been preserved, which were devoted to the following topics: the altar, the exorcism of water, the censer and incense, the exorcism of fire, the magic furnace, the magic lamp, the conversion of fire spirits, the magic mirror, simple predictions using the magic mirror, a large magic magnet and etc. In addition, Schuler repeatedly mentioned the "keys of King Solomon", with the help of which (according to Papus) it was possible to summon and conjure spirits. Unfortunately, it is still unknown whether Pelke, like Schuler, intended to repeat the magical experiments recommended by Papus. It is only known that the practice of the "sidereal pendulum" was used in most Ariosophical groups. We repeat - in 1925, Heinrich Himmler thoroughly studied the practical guide to the "Practice and Magic of the Pendulum", written by Heinrich Jurgens.

A few lines should be devoted to how the "good" imagined the future of the Church in Germany after the "Farun coup." It should be mentioned again that Kurt

Pelke came from an evangelical family. He wrote: "In any case, Catholicism retains more of the ancient religion than evangelicalism. There is more truth in Catholicism. I have to state this as a person who was himself brought up in evangelical traditions." At the same time, Pelke believed that the "Jewish-Christian teaching" was "alien to the people", and therefore he planned only to reveal the hidden Gnostic elements in Catholicism, shift them to theosophical mode, supplement them with racial teaching and Kabbalistic interpretations of sacred texts. On this basis, a "Christian Church", that is, a religious organization of "Guot Christians", was to arise. On this occasion, he wrote: "All the fundamental obstacles that prevented the unification of the Catholic and Evangelical churches with Theosophy have been removed. In their teachings, they are equally right and wrong at the same time, since they know only the Moon and are at the level of Mercury. What they failed to comprehend is schematically depicted in their robes. Now there is no need for this. The gates of practical racial Christianity are open to us."

After the main provisions of the dogma of the "good" have been sorted out, it is worth asking the question: what works and what sources inspired Kurt Pelke to create it? He himself answered this in one of his articles. Leaving aside the various occult literature, it is striking that Pelke made the greatest use of the works of Lanz-Liebenfels and Paul Köthner. Since a separate book, published in the Ahnenerbe Archives series, was devoted to the analysis of activity and the concept of Lanz-Liebenfels, it makes sense to focus on the figure of Köthner, who has already been mentioned by us in this chapter. If you look for Köthner's works, you will find that there seemed to be not so many of them. This is due to the fact that he often used pseudonyms: Ernst Freiman, Raphael, Bruckner ("pavers"), Renatus Ram, Mitraton, Sir J. M. Know. Given these pseudonyms, it is possible to reconstruct the list of works created by Köthner. Let us cite it: "The Art of the Alchemists of the Middle Ages and Modern Times" (1902), "The Hermetic Messages" (1908), "Divine Humanity" (1910), "Passwords of Jewish Politics. The Destructive Principle" (1918), "The German Order. Law and

laws of the Germans" (1920), "Divinity and Judaism" (1921), "Positive Christianity. Report on the awakening spiritual strength of the Germans" (1921). "Good, Way to a Sunny Country" (1922), "Pandemonium. Is it true? Dream? Lie? A film novel from the underworld" (1927), "The Last Secret. Conquest of the world runes. Overcoming Freemasonry. Third Reich. Appendix: Erich Ludendorff as an Alchemist" (1928), "On the Paths of International Freemasonry" (1931). The list of books already listed allows us to partly draw up a portrait of the person who wrote them. However, historians were lucky - biographical information about the life of Paul Kenter was preserved, which saves them from the need to replace the facts with the results of a psychological

personality analysis.

Paul Köthner was born on June 7, 1870 in Berlin to a merchant family. As a child, he placed a Berlin school, and then moved to the Greifswalde Gymnasium, where he received his Abitur in 1890. After that, Paul began to search for his vocation. He studied chemistry, mathematics, physics, philosophy, anthropology and psychology at the University of Berlin and the University of Halle. In the end, he still preferred to move in the direction of the natural sciences. In 1896 he received his degree after defending his work "On rubidium and some observations on acetylene". In the same year he was called up for military service. He graduated very quickly - in 1897, Paul Köthner was demobilized from the Reichswehr with the rank of lieutenant. After that, he worked as an assistant in several laboratories. In 1901 he defended his doctoral dissertation on "Pure tellurium and its atomic weight". Almost immediately after that, he became interested in the problems of alchemy. It is significant that the first lecture he gave was later turned into a book, The Art of the Alchemists of the Middle Ages and Modern Times. For some time Köthner worked at the Technical Institute of Berlin. In 1906 he defended another dissertation. During the First World War, he fought on the fronts. He was demobilized in 1918. Paul Köthner quickly became close to Erich Ludendorff, after which he devoted himself to exposing the "Masonic conspiracy". Könter died on July 23, 1932 in Berlin.

Post-war Germany knew a lot of vulgar conspiracy theorists who specialized in producing pamphlets denouncing either a Jewish or a Masonic conspiracy. Paul Kötner was clearly out of their number. As confirmation of this, we can cite the information that he was one of the few German conspiracy theorists who was honored to be mentioned in the International Freemason's Dictionary, which was published at the initiative of several German lodges. This dictionary contains some very interesting information. In particular, it mentioned that Kötner was once a member of the "Grand Lodge of Germany". In addition, in 1925-1926, he published several articles in the Femshtern magazine of the "good" in which he accused the former grand master of the lodge, Count Don-Schlodin, of high treason. Kötner has repeatedly claimed that, while communicating with Masons in various cities and lodges, he heard about the prepared assassination of Archduke Franz Ferdinand, which was supposed to start a world war. Allegedly, the world war was conceived by the Freemasons in order to destroy the European monarchies (Russian, German and Austrian). These allegations were taken up by General Ludendorff, for which he was put on trial in 1931. The general was unable to prove these allegations, and therefore was accused of slander.

However, within the framework of this book, we should not be interested in the conspiracy theories of Paul Kötner. The worldview of the "Union of the Good" in some of its parts reveals a striking similarity with the ideological constructions of Paul Kötner. For example, if Pelke spoke about "guots", then Kötner spoke about "years" or "godens" P 21. In his book "Godins. The path to the sunny country" Kötner described the process of human development, which had to rise from a simple being to a gnostic level. That is, the true "fit" had to strive for the knowledge of light and all-being. At the same time, for the most part, only the Germans were proclaimed true "fits". They were the ones who should have

walk the path of "spiritual transformation". In the preface to the book Gaudens, the Königsberg researcher Dr. Herbert Luckner wrote: "The second stage of transformation, the path of awakening, Kötner calls "possession of happiness." Here he convinces us of the need for a Germanic awareness of Christ." It was assumed that in this work, Kötner would reveal to readers "the secret knowledge of the ancient Aryans." In support of this, it was reported: "At the third level of transformation, the path to goodness is acquired, which for Kötner means nothing more than reaching the highest stage of development of all the mental and spiritual forces of a person."

Kötner himself wrote the following about the "Godens": "Godens or Goths means talented, skillful! Divinity awakened after a thousand-year sleep lives in them (Soyepÿit = Soyit), which means being in a state of goodness. "If the God-illuminated I and You are opposed to each other (a process that, due to terrible consequences, has no analogues), then nothing will happen - everything must begin with an all-encompassing all-being." "It is necessary to approach the state of goodness in a completely different way. What will happen cannot be compared with either illumination or revelation. In the midst of the harsh realities of everyday life, the soul receives a sudden, all-destroying blow. A person dies - there is no other way to characterize this state. But, nevertheless, he continues to live. He no longer has anything to do with his ordinary past, "mystical death" takes away all the impurities of his past existence. "After the goden death, a person descends into the uncreated world. He is no longer the Universe in which everything revolves around his Self, but joins the Universe, which embraces Everything. After a goden death, Krist appears in him, after which a person becomes a goden. A person no longer experiences a sense of horror before Nothing, but acquires a sense of joy, previously unfamiliar to him. He falls to the most powerful source of ancient life. Now he understands that he becomes a conductor, recipient, switch and emitter of energies that are bestowed upon him by elemental forces. As a result, he does not look at things from within, but is above them. Nothing can unbalance him... For the Germans, it is extremely necessary to cry not to Christ, but to Krist (that's how it is correct to say, which is reflected even in the Edda)... Our German brothers are Christians, but they will become Kristis! They would inevitably turn away from Jesus Christ, either for ecclesiastical or racial reasons. It is the Germans, like no other peoples, who need to search for the religion of light!"



It is possible that it was from Kötner that Pelke adopted the idea of combining astrology and the selection of an ideal spouse. In any case, as early as 1908, Kötner wrote: "The male character in its purest form is under the rule of Mars, which makes him prone to splash out his fury on a woman who, with her cold Saturnian character, is opposed to him. The error lies not in a man, not in a woman, but in the disharmonious polarity of their astral composition ... As we see, in order to consciously bring about harmony in married life, a thorough knowledge of the science of the stars is necessary. Like many ariosophists, German mystics and occultists, Kötner constantly appealed to racial theories: "The fifth race is coming to its end and the forerunners of the sixth race are already appearing among people. Therefore, there is nothing surprising in the fact that interest in the power of spiritual sciences is awakening again in the mass consciousness.

Similar between Pelke and Kötner was the ambiguous attitude towards Jews and Judaism. On the one hand, they allowed themselves anti-Semitic ideas, on the other hand, they rejected vulgar anti-Semitism. Kötner believed that the Jews had to get rid of the negative moments that were in them and in their lives: "Proof that, despite the gigantic merits of our modern leaders, they cannot deserve recognition, is the prosperity of Jewish domination, against which attempts are being made to conduct unsuccessful fight. We are reluctant to acknowledge the reasons for this failure. They are

very simple - our real enemy, against which it is necessary to fight, is not outside, but inside ourselves. This is our pride, which continues to unwittingly make us related to the Jews. It is this pride that does not allow us to break with them, as if we want to cut off a part of our heart from ourselves.

If we talk about the idea of racial deities, then in 1920 Kötner allowed himself quite specific statements: "I believe in the power of my blood and the blood of my ancestors. I believe in the power of the blood of my people and the ancestors of my people. I believe that our species has special ancestors - they are spiritual beings like me. Our father is the Father of all things... The beginning of all things is connected with this name... We are approaching his kingdom, since we are his children and heirs. And then there are others who have never even had the opportunity to know our spiritual ancestors. They cannot be considered our relatives, since they cannot accept responsibility for our Father. These are those whose existence is characterized by other forms, in which a different blood flows, which have a different appearance. These are the creatures of this earthly world. They have completely different goals, and they are driven by completely different forces. For me, they are different, alien beings." If we take into account such statements, then it is not surprising that at a certain point Paul Kötner turned to the ideas of racial selection: "I believe in the possibility of creating perfection. I believe in the destiny of my people, which is to exercise spiritual authority over the peoples of the Earth. This was followed by a half-page quotation from Guido Roeder's Ancestral Faith. This was a significant moment, since a little later Roeder began to manage the commercial projects of the Guot Union. This once again pointed to the close ties between Pelke and Kötner.

Concluding the story about Paul Kötner, it should be noted that he only created some forms for the Guot Union, but their content, which was in many ways an explosive mixture of gnosticism, biological racism, cabalism, order romance, Pelke nevertheless borrowed from Lanz - Liebenfels. It was the leader of the "new Templars" who, to a greater extent than Kötner, spoke about the existence of racial deities, backing this up with the study of Kabbalah. Kabbalah and the Kabbalistic tarot were mentioned by Lanz-Liebenfels as the most important sources of his doctrine in the multi-volume book Bibliomistikon. Moreover, after the end of World War II, Lanz-Liebenfels wrote the Arithmosophikon, which by and large was a textbook on practical numerology and Kabbalistics.

In the 1920s, at the same time that Kurt Pelke published his main works, a Kabbalistic interpretation of the Pentateuch of Moses was published in Germany. There would be nothing surprising in this fact if it were not for two circumstances. First, the basis for this interpretation was borrowed from Lanz-Liebenfels. Secondly, the author of this racially gnostic work was a "Jewish sorcerer," as acquaintances preferred to call Oscar Goldberg. By and large, if we reject some differences, then it will be very difficult to notice a fundamental difference between the complex of ideas of Lanz Liebenfels and Oscar Goldberg. On the pages of the books of both, racial deities acted, who not only were the embodiment of certain peoples, but also led them. A phenomenon such as Oscar Goldberg, who was able to link Kabbalah and genetic racism, allows one to wonder why the Ariosophists and mystical nationalists of the late 19th and early 20th centuries were inspired not only by Gnostic, but also by Kabbalistic concepts.

Oscar Goldberg was a graduate of the "rabbinic seminary" of the Berlin educational institution "Beth Hamidrash", from which many figures of Orthodox Judaism came out. After that, he continued his studies at the Universities of Berlin and Munich, where

studied Eastern religions, ethnography, psychiatry and neurology. According to unverified information, in 1913-1914, Goldberg went to India, where he planned to perform several rituals. Between the beginning of his research activity and the publication of the book *The Reality of the Jews* (1925), which brought him fame, more than one year passed. For the first time, Oscar Goldberg voiced his theses back in 1903-1908 at meetings with his acquaintances. There is also evidence that he took part in the activities of the "New Club", which at the beginning of the twentieth century was created by Kurt Hiller, Erich Unger and Edgar Zachariah. Goldberg's 1908 book, *The Pentateuch of Moses—A Digital Structure*, was heatedly discussed in this club. In this early work, a Jewish researcher first attempted to interpret the sacred texts with the help of Kabbalistic numerology. In the 1920s he took an active part in the so-called "Philosophical Group". Its meetings took place in private Berlin apartments, where Jewish and German intellectuals gathered. Scholem, Brecht, Döblin, Franz Bly and others were noticed at the meetings of the group. Several people always grouped around Goldberg - Erich Unger, Adolf Kaspary - although it cannot be said that their "teacher" was an authoritative figure at the meetings that took place. He almost never interfered in discussions and preferred to be perceived as a kind of "private person". However, it would be a mistake to say that the figure of Goldberg escaped the gaze of the astute people of that time. For example, Thomas Mann gave his features to some of the heroes of his novels. For example, in "Doctor Faustus" (1947), Goldberg appeared in the guise of "Dr. Chaim Breisacher." In addition, one could point to some passages from the tetralogy "Joseph and his brothers". In addition, it must be pointed out that Oscar Goldberg was in constant correspondence with Karl Wolfskehl, who at one time was friends with Alfred Schuler, and then was a regular in Stefan George's circle. In 1929, Wolfskehl introduced Goldberg to Friedrich Gundolf, and the classic of German literature was delighted with this acquaintance with the mystic. In 1936, the same Wolfskehl stated that Oscar Goldberg took "many actions" to create a "secret book" that would contain "the keys to all the forces that can save him from even the most terrible disaster." Wolfskehl thought so highly of Goldberg that he ranked him on a par with Alfred Schuler. He once wrote: "Schuler, Empress Elizabeth[31], Goldberg and Konstantinos Cavafy - these were four people who were more important than everything that happened in their time! Power literally shone through them. But they also had sinister features. Next to them there were always people through whom demons called to them. Apparently, Wolfskehl considered the information that Oscar Goldberg possessed to be so invaluable that even his book was recommended to be read selectively. "I have long considered it my duty to speak about his book only to those people who have a certain spirit, and in their heart there is strength."

But one should not assume that Goldberg was popular only in intellectual and liberal literary circles. He was also valued on the opposite flank. Many right-wing and racist mystics considered it an honor to meet Oscar Goldberg. Mathilde Ludendorff called him "the greatest Jewish scholar of our time". Probably this

there was the only case when a Jew was able to earn not just praise, but also admiration from Frau Ludendorff, who was known throughout Germany as a fierce anti-Semite and exposé of the "intrigues of the Masons." Moreover, Mathilde Ludendorff used the theories of Oscar Goldberg, giving her own interpretation of the defeat of General Helmut von Moltke in 1914 at the Marne. Matilda Ludendorff, retelling Goldberg, suggested that the racial deities were to blame for this defeat, which, in fact, provoked the world war. Later, this idea was repeatedly expressed by Rudolf Steiner, but he never referred to either Goldberg or Mathilde Ludendorff. In 1926, this idea, in a slightly popularized form, was put into

the basis of Karl Heise's book *The World of Occult Lodges*. It is authentically known that Heinrich Himmler carefully studied this book in 1926. Somewhat unexpectedly, Goldberg's ideas were voiced in 1940, when the book "On the 75th anniversary of the commander Erich Ludendorff" was published (unfortunately, the name of the author of this book did not appear in the imprint). It was striking that, at the height of the Second World War, huge quotations from the "sorcerer Jew" were cited in German literature. It was about the metaphysical justification of the war. However, the unknown author still had to make some reservations: "This Jewish concept speaks of the idea of total war ... In addition to the actual warring armies, the method of waging war also matters. Namely, against the laws of life of rival communities, that is, against the souls of people's brothers and sisters. These peoples are conquered by an army of a very specific character. This army, on the one hand, is supernatural, but on the other hand, it is quite real. The battle of the Marne was just cited as an example. The author of the anniversary book about General Ludendorff pointed to the work of Oscar Goldberg "as the first evidence of the recognition of racial and völkisch ideas on the part of the Jews." And further: "For this reason, his book was hushed up by the Jewish press. And only right-wing newspapers and magazines paid attention to the book "The Reality of the Jews."

Since Goldberg's interpretations (including those from a racial-mystical point of view) even during his lifetime were extremely contradictory, we will adhere to the exact citation of his theses. He wrote: "Because this world is a "world of great tension," both the Elohim YHWH (God Yahweh) and other Elohim are interested in this world. Other Elohim see "this world" as an area of colonization. However, the Elohim who intend to colonize "this world" are forced to make a compromise with the Elohim IHVH. And so it happened. Adam was created on the sixth day of creation. However, not only the Elohim IHVH, but also other Elohim took part in the creation of this "earthly being". However, the Pentateuch speaks of this as "in the image and likeness." Now mota to occur the colonization of the world. However, it could be carried out only to the extent that individual Elohim formed individual races and peoples, that is, they gave their metaphysical imprint to the Earth through the created beings. In the allotted area of the Earth, each of the Elohim had to create his own kind of primordial people, that is, to create a center of biological development. However, each of the created species was clearly inferior to the metaphysical man. The creation of various protoras, or progenitors of the human race, was prevented by the Elohim IHVH. Only Adam created by Elohim YHWH could live forever. The beings created by other Elohim took part in human form in order to effect the differentiation they needed." Further: "From the previous description of the participation of different Elohim in the creation of Adam, it follows that, despite the unity of the human race (all human beings were created according to the prototype of man, that is, preformation), people came from different biological centers. For this reason, there are different human races. There are only a few unchanging elements: spirit, matter, also the "biological element", which is something in between these two categories. Therefore there are three races which correspond to the three elements of the world: spirit, matter and the biological element. The peoples that arise in separate races are determined by the different correlation of spirit and matter ... Some exist in mastering the forms of the state of the spirit, which they succeed if they only ascend to higher worlds, since there the spirit appears in a purer form. The more matter strives to become spirit, the closer it becomes to spirit, that is, to the boundless reality of its origin. This metaphysicality, as an attitude of origin, is the hallmark of one of the three main races of the Aryans. They mean

metaphysical Indians, Persians, ancient peoples of northern Europe, etc., that is, those who appear in the Pentateuch under the name of Japheth. Other

exist due to dominance over matter, which must be understood (as in the case of spirit) again transcendently, but not empirically, since we are talking about the sublimation of matter. This is the earthly destiny of the second of the three main races - the Semites, who are embodied in the purest, but fundamentally new form in the people of the Jews. The metaphysics of the Mongoloids can be characterized as the descent of matter, since it proceeds in the diametrically opposite direction to the process which we have called the rise of matter. Explaining this construction, it should be noted that in the form characteristic of Gnosticism, Oscar Goldberg attributed Negroids to materialistic Mongoloids. "Sim (Semites), Ham (Mongoloids) and Japhet (Aryans) are three metaphysical directions. They embodied them. Their modifications, which led to the emergence of peoples, are the transcendent political instrument of the Elohim.

When the Elohim failed to create their own terrestrial races in the full sense of the word, "they divided Adam into three parts: Shem, Ham and Japhet, three fundamental metaphysical directions from which peoples originated." "Thus, anthropology was called upon to manage the course of the development of history, in the curtain of each of the Elohim using its own force field (the people) to fight for the land." Goldberg emphasized that the Elohim YHWH was by no means the Elohim of Shem, but a higher power that created the ideal Adam. He denied the problem of confrontation between monotheism (monotheism) and polytheism (paganism), since he believed that the God of one people could be a completely different force than the God of another people. Such differences were explained by the fact that peoples and races had different biological centers of their origin. The people, as the sum of human beings forming an anthropological species, could have either one or several centers of biological origin (if the people were mixed). Based on this idea, Goldberg assumed that God had a very specific biological significance for peoples. The people for God was an instrument of earthly power, through which he could influence matter. Thus, there was a mutual dependence. On the one hand, the people needed God, on the other hand, God was dependent on the people. Goldberg denied the famous geological formula, which spoke of humility, fatalism and devotion. In his ideas, peoples were autonomous from their gods. In this regard, a destructive process was not ruled out, when the people completely lost contact with Elohim, which inevitably led first to degradation and then to the death of the people.

In fact, the mythology proposed by Goldberg had its own inversion. In this case, the work of Jakob Klatsikan "Crisis and Solution in Judaism" can be considered as a certain stage preceding the appearance of Goldberg's theses. This book, published in 1921, did not have a deep mystical connotation, but was largely connected with the biological interpretations popular at that time. Be that as it may, the ideas of Goldberg and Klatskin were intertwined. Klatskin wrote about Judaism in one of the chapters of his book: "It is a purely national religion associated with only one tribe and its history. For this reason, Judaism did not know the missionary work inherent in all world religions. All new converts to Judaism were considered as a foreign body, and therefore history passed its verdict on this religion: proselytes were a leprosy for Israel. Since the Jews were a people, and not just a religious community, the conversion to one's religion could not become an immanent mission of Judaism. This can explain some of the biblical stories concerning religious policy, which amounted to the destruction of pagan peoples who had no intention of converting to Judaism. Starting from this thought, which was transformed in a manner specific to Goldberg, he proceeded from the fact that it was necessary to preach Judaism among non-Jews, primarily among Asian peoples. That is, Goldberg planned to take Judaism beyond purely biological boundaries.

In this regard, it is interesting to ask the question: how were Goldberg's ideas perceived among German nationalists and Völkisch? Goldberg attributed the process of race formation to a distant prehistoric time, which could not have happened under modern conditions. During the process of racial genesis, all peoples were open to the Elohim, who acted as centers of biological development. At the present time, the nations no longer had that opportunity.

This state of affairs was characterized as "completely unnatural." Goldberg's conclusions might have terrified any proponent of the ideas of progress, but they provided a welcome argument for anti-Semitic cultural pessimists.

According to Goldberg, the Aryans, in the process of their racial formation, became associated with racial gods and cosmological eschatology, which predetermined that among the peoples there could be only one winner. Such conclusions had not only a metaphysical aspect, but also, through interpretations of Kabbalah, were designed for a very specific, physical understanding. Victory in world history was to be gained through bloody sacrifices made to the racial gods. Even purely secular wars were this kind of sacrifice. It is not surprising that such ideas, expressed by Goldberg, could cause a form of horror among liberal-minded Jews, to whom the notion of ritual sacrifice must have seemed at least anachronistic. It should not be discounted that Goldberg described in his works not only the distant past, but tried to apply his conclusions to the very specific realities of today. He even tried to offer his services to the German military departments. One of the prominent Jewish philosophers of the 20th century, Martin Buber, recalled: "During the First World War, Goldberg's student, Erich Unger, came to the Berlin Foreign Office on behalf of his teacher to make a formal proposal. Goldberg was ready to go to India to contact the Mahatmas there. This, in turn, was to ensure Germany's victory in the war.

In a letter that Buber wrote to Unger in February 1916, the philosopher asked himself: "What does Mr. Goldberg want to achieve? Regulations or actions? If action, then destructive or constructive? If destructive, will it be done with or without demons?" As if trying to facilitate the application of the ideas of metaphysical development to current political events, Goldberg wrote: "Now prehistoric time - with the exception of some exotic relics - has collapsed and disintegrated. The peoples who are either "Americanized" or "Europeanized" are equally affected by this decline - they can no longer return to their past." It should be noted that such statements in many respects contradicted the ideas that Goldberg himself expressed in the book *The Reality of the Jews*. In particular, on its pages, he reported: "Thus, anthropology has as its goal the formation of historical processes, which each of the Elohim influences through his own people. After the division and isolation of the force field of the Elohim through these peoples, they began the struggle for dominance on Earth, which was the beginning of the true world history.

However, Goldberg did not deny that there was no way to keep individual races in perfect purity. In one of his works, he wrote: "Therefore, peoples cannot be required to return back to the state of the distant past. Over the past time, the races have been mixed up hundreds and even thousands of times ... How can a mixed Slavic-German people impose "racial laws" on the world? Goldberg believed that the peoples in their original racial purity were preserved only in remote corners of India, Tibet, Mongolia and Africa. For this reason, even the Germans were not ideally pure bearers of the ideas of the Aryan Elohim. They were just one of the varieties of mixtures. Despite the distinctly pronounced racial accent, Goldberg always spoke out in his works against

destructive selection, that is, attempts to regain the original racial state. In such aspirations, he saw the threat of disintegration and death of an already existing people.

Pelke, Lanz-Libenfels and Goldberg, with all the differences, had one fundamental point in common - in the ideological constructions, a convergent mixture of gnostics, Kabbalah and contemporary genetics was used. An attempt to seek God led to the emergence of extremely dangerous ideas, since the people mentioned above made it possible to interpret mysticism from purely biological positions. In addition, their example shows that the gnostic racism of the German mystically oriented nationalists was based not only on the Bible and the Edda, but also on the Kabbalah.

## Chapter 9

In 1927, Paul Köthner, who inspired Kurt Pelke, wrote the novel *Pandemonium*. One of its parts was called "The Alchemist". Let me give you a small excerpt from there. "Then he went to the enchanted castle. Now he knew where the secret entrance to the underground laboratories was. The old scientist-chemist could hit them directly from the classrooms ... He was almost pulled towards himself by the hieroglyph, which was at the height of human growth. He experienced an almost physical impact from this symbol depicted on the back wall. It was a dot located in the center of three discs inserted into each other, made of gold plates as thick as a finger. It felt like rubber to the touch. It must have once been a golden amalgam! 1. However, a most powerful radiation emanated from this point. It was so strong that you could feel it even with a light touch. It was worth touching her, as a blinding stream of vitality swept through her entire body. The blood literally seethed from this, and every thing that fell on the eye took on a new meaning ... There was a noise, hissing and tinkling. From somewhere far away came the soft sounds of chants and hymns. The wall burst open across its entire width. He was able to enter a square room whose walls, floor, and ceiling seemed to be made entirely of golden cubes and balls. In the center of it was a giant ingot of gold. On it stood a massive bowl of gold amalgam. The glass lid, which had slid down on its side, made it possible to see that the bowl was filled with red powder. Red tincture! It allows you to change the planetary correspondence of metals. It can change their atomic weight. She abbreviates the protoatom "He" in them in the key of 1:11! After that, he checked the floor, walls and ceiling. They were pure gold! And this gold seemed to be alive. He breathed intoxicating breath. It seemed that here, in this room, all the forces were concentrated. And then he remembered his fantastic visions. When in his earthly 33 years he aspired to the study of these forces, he underwent an initiation. The teacher put him into a trance, during which he saw paradise virgin forests and other images. There still lived a small people descended from the Atlanteans. These people built temples resembling pyramids and lived in large cubic houses. Their dwellings, which had no windows, they erected from polished granite and porphyry. Hiding from the Incas, they took with them the greatest shrines. One of them was a large golden disk divided into 360°. All earthly and heavenly events were recorded on it in hieroglyphs. Just like thousands of years ago, these people now maintained constant contact with shamans and Lhasa with the help of teleenergy... When these things became clear to him, the walls and ceiling, made of golden cubes resembling sunbeams, began to dissolve. The heat was becoming unbearable. He felt the aigít rhoÿÿaBÿÿey6 flow through his veins, and a mystical rose blossomed in his heart. Now he could comprehend the essence of dark and light arcana. The walls finally dissolved, and the sunbeams turned into an amphitheater of a huge cathedral ... When he crossed the threshold of the mystical kingdom, he again found himself in a labyrinth that resembled the dungeons of an old alchemist. But

now he was ascending to the true luminary, about the mysterious power of which on Earth he could only read in books.

It is believed that the "young alchemist" described in the novel had several prototypes. In post-war Germany, the topic of alchemy was very popular. This was partly due to the fact that after the defeat in the First World War, the Germans were assigned extortionate payments, enshrined in the Versailles Peace Treaty. For example, in June 1920, the Entente countries demanded 269 billion gold marks from Germany. In 1921, it was decided that payments would occur over 42 years. When the German government refused to pay such titanic sums, French and Belgian troops occupied the Ruhr and the environs of Düsseldorf. In May 1921, England made "concessions", agreeing to the amount of 132 billion gold marks. The Nobel laureate, chemist Fritz Haber calculated that these funds should have corresponded to 50 tons of pure gold. That is, one gram of gold of the highest standard approximately corresponded to the sum of three marks. If we turn these volumes into a visual image, then the reader must imagine a titanic cube of gold, each face of which was 132 meters long. That is, it was a "golden skyscraper". Of course, these were unrealistic requirements, which created a demand for alchemy in German society.

For the first time, these public sentiments were clearly manifested when, in 1922, Reinhold Eihacker's novel *The Struggle for Gold* was published. The hero of the novel was the engineer and Nobel Prize winner Walter Werndt. According to the plot, he promised the German government to produce the necessary amount of gold, thereby alleviating the fate of Germany. In one of the chapters, he stated: "Gold can only defeat gold. The curse of this metal will fall on our enemies. Today they demand billions from us, which they calculated in gold. However, if these billions are paid, then Germany will be free. And I offer this gold to the German government... We can wash away our shame. We can again make Germany the spiritual leader of the whole world." In this case, the features of a real-life person appeared in the image of Walter Werndt - the research chemist Fritz Haber. He once said: "Gold is a material of little use. It goes only to jewelry and gold dental crowns. But this does not prevent them from measuring all goods and services." For centuries, alchemists have tried to obtain gold. Most of them did this not for profit, although this version is the most popular, but in order to comprehend the secrets of the universe. Alchemy, as it were, was a transitional bridge between the microcosm and the macrocosm. Alchemical mysticism, in its structure and basic ideas, largely repeated the Gnostic doctrines. At the very least, both the Gnostics and the alchemists believed that "the soul, freed from the physical body, had to return to God again." However, if the Gnostics were engaged in the knowledge of a person who was supposed to cleanse the soul of everything physical, then the alchemists were engaged in the comprehension of substances. In this process, they intended to "purify substances from impure

elements."

The racial Gnosticism that pervaded the Ariosophical doctrines was partly adopted by what is commonly called "SS ersatz religion." In any case, Heinrich Himmler always showed an increased interest in everything related to alchemy. The personal astrologer of the Reichsführer SS Wilhelm Wulff recalled that Himmler once said: "The alchemist Tausend will be in a concentration camp until he still gets gold." Actually, this was not the only case when Himmler came into contact with alchemists: for example, he met with the outstanding French mystic Gaston de Mengel, who in his time made a lot of efforts to develop the theoretical basis of alchemy. Back in 1913, de Mengel read a report at the London Alchemy Society,

dedicated to the problem of transmutation, that is, the process of transformation of simple metals into noble ones. However, first things first.

Franz Seraph Tausend was born on July 5, 1884 in Krumbach, a small town in Bavarian Swabia. His parents were Athanasius Thousand and Maria Thousand, nee Böller. Franz Thousand's grandfather was a violin maker. The second name of Franz Thousand - Seraph (a derivative of Seraphim - the highest kind of angels) immediately set the mystical direction for the boy's life. The combination of the names "Franz Seraph" involuntarily brings us back to the tales of the stigmatist and St. Francis of Assisi, to whom a seraph appeared in 1224. However, unlike the famous saint, Franz Thousand began to show interest in mysticism not from early childhood. He led the life of an ordinary child. His father worked as a tinsmith. However, already at that time, Athanasius Thousand was known among the local peasants as a "wonderful healer." He could relieve diseases of both people and cattle. Information about this activity reached the authorities. Father Franz Tausend was accused of quackery, after which the family was forced to leave Aubing. As a child, Franz Thauzent was drawn to knowledge and showed many talents. Over time, it was decided to send the boy to a special pedagogical school, where he was to prepare to become a teacher in a public school. However, this venture ended in failure. After that, he was sent to a school for non-commissioned officers, but even there Franz Tausend could not get used to the living conditions, after which he left this educational institution. By this time, his family was able to return back to Aubing. A young man also moved there, who began to master the profession of his father, becoming an apprentice tinsmith. For some time his life flowed quite measuredly. Franz Thauzent was not the only son in the family. The middle of the sons was forced to hide in America - he was accused of fraud. By the way, he moved to another continent with all the money embezzled. The youngest of the sons married early. However, he died from an unknown illness. Wherein

a very strange thing happened. While on his deathbed, the youngest of the brothers made a new will, according to which he transferred all his property not to his wife, but to Franz Tausend. It is possible that this was done because Franz Thousand almost always supported his brothers with money. However, later the German press preferred to write about "an insensitive swindler who deprived the widow of her inheritance."

One way or another, but over time, Franz Tausend moved to Hamburg. In the "port capital" of Germany, he began to study pharmacy - he dreamed of becoming a pharmacist. It was then that Franz Thousand began to get acquainted with mystical and occult literature. After he had to serve for some time in the 4th Regiment (Metz), he worked as a recruitment specialist, which did not bring much money, and earnings were largely random. Franz Thauzent constantly shuttled between Hamburg, Munich and Augsburg. For some time he worked as a controller at a small chemical enterprise. This circumstance "allowed" him to write "Dr. Franz Thousand, chemist" on business cards. Of course, this was a hoax - Thousand did not have a university degree in chemistry. On the eve of the First World War, he married. His chosen one was a simple waitress. Franz Thousand went to the front in 1914 with the rank of sergeant. After demobilization in 1918, he worked as deputy chief in the military construction department of Munich. This allowed him to make a small capital. In addition, he managed to attach his wife to the Bavarian War Ministry. There are only a few references to this period in the life of Franz Thousand. In 1929, the Munich Post wrote: "In the post-war period, when inflation was rampant and there was a shortage of food everywhere, he founded the Union of Family Friends. This organization set itself the goal of acquiring food for its members, bypassing intermediaries. Thousand created a kind of mutual benefit fund. Federal Treasury

provided sufficient funds for it. But people did not see any money, not a gram of butter. However, this was only one of thousands of cases that were encountered throughout the country. It is possible that Thousand's project failed because of the galloping inflation, which depreciated money literally before our eyes. On the other hand, this did not prevent him from acquiring a mansion in the vicinity of Regensburg, which in appearance resembled a small castle. However, things did not work out for the Thousand family, and therefore the mansion had to be sold very soon. In 1920, Franz Thauzent returned to Munich again. There he bought a house in the prestigious suburb of Obermenzing, which he converted into a laboratory. Here Thousand planned to create his own pharmacy business.

However, money for Thousand was required very urgently - his daughter was born. Since the pharmacy project did not start work on time, it had to look for new means of subsistence. In this case, he decided to use the "Institution for the Scientific Expertise of Violins", which he created in 1913 in Ludwigshafen. It was assumed that the owners of musical instruments had to bring their violins here for examination. Franz Thauzent has already drawn pictures when in the future any owner of a violin that has not passed a "special examination" would be considered only the owner of a "dubious object". The prospects included the transfer of the "Institution of Scientific Expertise" to Munich. Under him, a special school was supposed to appear, in which they were supposed to teach the manufacture of musical instruments, and a community of creative people. Not devoid of vanity, Franz Thauzent dreamed that at some point he would "give" his project to the Bavarian capital, after which he would be known as a patron and patron of art. However, at the initial stage, the implementation of these plans required money, and he was denied them by all the really acting patrons. Then Franz Thauzent decided to change the direction of his activities somewhat. He began to develop a "secret procedure" that would allow any violin to sound like the creation of Antonio Stradivari. However, even in this endeavor he was not original. At the beginning of the century, this idea was nurtured by the Berlin firm New Gremona. By the way, for its developments, this company in 1911 received a gold medal at the world exhibition in Turin. By and large, the whole "secret procedure" consisted in covering the violin with old varnish, after which the musical instrument acquired a more refined sound. The fact that Thousand was at the mercy of his illusions is evidenced by at least the fact that on the eve of the First World War he became



making inquiries about how he could win the Nobel Prize. But the dreams were not destined to come true - only one Dutch citizen became the buyer of the "new Stradivarius" from Thousand.

Meanwhile, Thousand decided to try his luck in a new field. In 1922, he published the pamphlet 180 Elements, Their Atomic Weights, and Bringing Them into a Harmonious Periodic Table. As the name implies, Franz Thauzent offered the world his own periodic table of chemical elements. It was based on the idea of the comparability of the system of elements and notes. Quite self-confidently, he wrote in the said pamphlet: "Alchemists are known to have been able to turn mercury or lead into gold. If in the past scientific authorities believed this, now it is just a guess. Today, only "faith" remains from the ignorance of the old days. On the contrary, the past faith has now been transformed into science! I recommend paying attention to the second table, namely the group U. Here we can find Au (gold) - Nad (mercury) - Pb (lead). This points to the possibility that the alchemists had knowledge that we can only believe in today. In my next work, The Transmutation of the Elements, evidence will be given that this belief is true. However, Franz Thousand never wrote his second book. In 1929, Thousand's critics derisively characterized his project as "a marvel of the kabbalistic arcane arts." But by and large, Thousand himself never hid the fact that the structures proposed to the public and

the systems were the product of his wild imagination. For example, in a 1922 pamphlet, he addressed everyone who wanted to understand the meaning of his system: "At present, the basis of chemistry is not experiments and experiments, but knowledge and skill.

It would be more correct even to speak of alchemy. Now more than ever we are closer to our goals alchemists."

To give his project significance, Franz Thousand began to spread rumors that "a certain foreign state has already shown interest in this project." In "confirmation" of this, he went to Holland. In fact, he intended only to negotiate with the Dutchman, who at one time bought a violin "with the sound of Stradivarius." This time, Franz Thousand wanted to offer him to become the financier of the "alchemical project". As expected, he returned to Germany despondent and depressed. After that, an announcement appeared in one of the Munich newspapers with the following content: "Share in the share capital! Preference is given to large enterprises of the chemical industry. Participation strictly from 100 thousand marks. Franz Thousand was immediately interested in this announcement. When he read the said newspaper, he already wanted to spend tens of thousands of marks on the chemical production of "Product 143". It was assumed that iron, aluminum oxide and tin could be extracted from clay. Oddly enough, but there was a person who decided to invest in this project. They were 21-year-old Rudolf Rinhardg. This would be a very dubious subject. By today's standards, he might be called a gigolo. The young man had an affair with the widow of a large Prussian landowner, who eventually entrusted him with all financial and economic affairs. So the Thousand-Rinhardt enterprise was born. However, sensing something was wrong, Frau Schilbach decided to slightly change the terms of cooperation. She gave Thousand a cash loan of 90,000 marks, subject to a repayment of 24% per annum. In addition, she was to receive 50% of the profits from participation in the enterprise.

The money that appeared turned the head of Franz Thauzend. As a result, he decided to abandon the production of "product 143", and focus on the manufacture of "product 164", that is, gold. So Thousand became a practicing alchemist. Since the growth of inflation in Germany almost did not slow down, the house in Obermenzing had to be sold, the laboratory was moved to the building where the late brother of Franz Tausend once lived. For the first time, Thousand spoke about the production of gold with his creditors in 1924. The reason for this was the unsuccessful attempts to get the "product 143". By that time, the list of people who financed the "alchemical project" had expanded. In it appeared the director of the mining enterprise Langgreber, who, among other things, was a neighbor of Thousand. To give weight to his research, the newly minted "alchemist" turned to the chemical laboratory of Würzburg, and also enlisted

a letter of recommendation from a certain university professor, which allegedly confirmed the exceptional abilities of Thousand. In the early 1930s, Rudolf Reinhardt testified: "For example, in April 1924, I asked Professor Lautenschlager to check how sound the ideas of Mr. Thousand were. At that time, Professor Lautenschlager played a key role in the IG-Farben enterprise. This gentleman decided to grant my request and arrived in Munich... After observing the process, Professor Lautenschlager came to the conclusion that he had encountered some new phenomenon. He stated that he observed the appearance of an oxide of a type previously unknown to him. In addition, he emphasized that if he had more time at his disposal, he would certainly continue his observations. It should be noted that since 1938 Lautenschlager began to be a member of the board of IG-Farben. After the end of World War II, he was accused of conducting experiments on people, including in concentration camps, but he was acquitted.

In the meantime, rumors spread around Munich that Franz Tausend still managed to produce gold artificially. Since Munich at that time was a kind of outpost for right-wing and nationalist organizations, it was not surprising that the rumors took on a distinctly political connotation. One of the eyewitnesses later recalled: "It seemed that the time had come to save Germany. Many thought that gold would soon be produced, which would free the country from the shackles of loan capital. This gold could help create a strong, nationally oriented bank. This bank should have helped all the national and völkisch organizations." Now it becomes clear why the Thousand project attracted the attention of right-wing organizations. The Alchemist makes connections in the nationalist camp. The nationalists, supporting him, hoped that he would soon begin to support right-wing organizations with the gold received. Inspired by his "success", Franz Tausend even decided to contact Field Marshal Hindenburg, who had just become Reich President of Germany. But Tausend was denied an audience, and therefore he had to be content with meeting General Ludendorff, one of the most influential National Socialists of the second half of the 20s. At the first meeting, Ludendorff expressed justified doubts about the reality of the "alchemical project". After that, Thousand showed the middle-aged general a piece of gold. As an eyewitness recalled: "It was real gold! 7 grams of gold, which were produced from one and a half kilograms of raw mass. If at the beginning Thousand saw himself as a patron of the arts and a patron of the arts, now he began to try on the crown of the "Savior of the Fatherland". Now he no longer needed to look for possible financiers - money literally poured into him like a river. Despite the fact that Germany was still reeling from the crisis of 1923, he bought himself a Paschbach castle, which had 43 rooms. A magnificent park adjoined the castle. However, even at the peak of his euphoria, Thousand did not lose his sanity. So, for example, the acquisition of the castle was issued to his wife. Apparently, already in 1925, he foresaw that the case could end in the confiscation of property.

Franz Thousand resorted to several methods in his attempts to obtain gold. The first of these was the so-called "mercury process", which offered the possibility of two solutions to the problem, including the use of a "red tincture" ("elixir of elixirs"). In addition, he tried to resort to the "KOH method" (from potassium hydroxide - "potassium lye" or "caustic potash"). In addition, beginning in 1927, Thousand exposed lead daily with so-called "green crystals". During these experiments, green fumes of potassium cyanide hovered in the laboratory, which was deadly to health. For this reason, while working, Franz Thauzend had to spend most of his time in a gas mask. Often he gave a semblance of representations. Thousand put some of the ingredients he was melting into the crucible. At this time, dozens of eyes rushed into the crucible, in which the liquid mass hissed and overflowed. When the time came, Thousand put potassium hydroxide into the crucible. If mercury was used, then explosions were not ruled out. Often the contents of the crucible were thrown onto the ceiling. Amazed spectators turned their gaze upwards in the hope that they would see the indulgence of streams of gold. On such occasions, Thousand stated that once the production of gold was put on stream, the thermal processes would take place in the open air, which would prevent violent explosions. Thousand removed the crucible from the fire and went to the window to examine the cooling surface of the mixture of metals. Often there was a "mirror effect" - a frozen black mass shimmered with all the colors of the rainbow. After that came

the most important part of the performance - Thousand had to break the crucible to extract the solidified mass. When this happened, he found a grain of gold in it. Then the discovered golden ball was sent for examination to Frankfurt. Quite often examinations were carried out in Berlin or Freiberg. In all cases, the response received was the same.

the only thing: real gold was found in the crucible! If the experiments with the "red tincture", contrary to expectations, did not work out, then Thousand found some excuse. Later critics suggested that he either tossed grains of gold into the crucible, hiding them between his fingers, or spat them out as he bent over the crucible.

One of the observers present at the experiments was the engineer Fritz Döring. It was he who introduced Thousand to the great industrialist Alfred Mannesmann. Döring had done business with him before. However, Mannesmann was so busy that he could not head to Munich to meet Tausend and Ludendorff. For this reason, the acquaintance took place in Cologne. Alfred Mannesmann was not a charging entrepreneur. He was the first to apply the new rolling methods, which were invented by his brothers Reinhard and Max. In 1887-1890 he was the technical manager and commercial director of the Mannesmann Pipes rolling enterprise in Komotau (Bohemia). After that, he founded his own company in Berlin, while continuing to manage the plant in Komotau. Given this information, it is very difficult to suspect Alfred Mannesmann of gullibility and naivety. In addition, one should not forget that many prominent Munich industrialists decided to participate in the Tausend project. It is possible that Fritz Doering at some point began to suspect Thauzend of fraud.

Only this can explain the fact that he set up a laboratory at Starnbergain with his own money, where Thousand was under the closest supervision. Moreover, he was not allowed near either the crucible or the melting furnaces. As a result, as a result of experiments and experiments, not a single gram of gold was obtained. After that, Thousand returned to his own laboratory. When Doering left the laboratory, one of the chemist controllers was assigned to repeat Thousand's experiments. At that moment a most strange thing happened. During the experiment, the chemist fell asleep! At this time, the melting furnace was operating in automatic mode. When Döring returned to the laboratory and woke up the sleeping chemist, gold was found in the crucible. It was not clear whether it appeared there as a result of the experiment, or whether someone still quietly made his way into the laboratory and threw it there. In any case, Döring did not believe in the possibility of obtaining gold by alchemy. He began to insist that Thousand conduct his experiments under the vigilant supervision of uninterested persons. Such behavior led to the fact that Doering was no longer allowed into the "alchemist's" laboratory. Moreover, Thousand himself decided to protect his research from the eyes of a curious public. He moved his laboratory to Gilching-Argelsried, a remote suburb of Munich. One of the newspapers in those days wrote: "There you can see rows of barbed wire that stretch along the entire length of the land. The place where Thousand works is guarded by huge wolfhounds. Among the locals, he was already known as a warlock!"

When Franz Thousand got a taste of money, he decided not to limit himself to just the "alchemical project". So, for example, in January 1925, he was able to agree on the licensing of the hemostatic drug Millelektrol, which he had invented, which supposedly healed any wounds almost immediately. He also tried to establish the production of morphine from table salt, developed drugs against grass lice and foot and mouth disease. In addition, he took up the design of a "warm can". This item was supposed to be an alloy of aluminum and sodium. It was worth pouring some liquid into the jar, as it immediately had to heat up due to a chemical reaction.

As early as 1925, however, the group of investors who provided money to Thousand preferred to go beyond just making promises. They united in a special society, which allegedly could help to observe their interests. In July 1925, about 20 people formed a secret organization called the Product Society. The society did not undergo official registration with the justice authorities, but this is not

prevented him from doing his job. The founding meeting of the society was attended by: K. Schulze (Berlin), Alfred Mannesmann (Cologne), Fritz Döring (Starnberg), Dr. Bukeley (Munich), General Ludendorff (Munich), chemist Kummer (Dresden), Lebrecht Stremmel (Cologne) . This kind of secret society gave Franz Thauzend eight employees. All of them, as if by choice, were military officers, who, for the most part, after the revolution, took part in the activities of paramilitary formations. In addition, General Ludendorff insisted that all those present sign a kind of treaty. One of Ludendorff's trusted people, Alexander Heiss, wrote in 1931: "For the first time, Ludendorff's participation in the Tausend project became known in June 1925 after the signing of the agreement. The essence of this agreement was as follows: all rights to the processes developed and discovered by Thauzend in the future were transferred to Ludendorff. Thousand promised to keep it a secret. Nevertheless, the main treaty between Ludendorff and Tausend was signed only on October 14, 1925. It had the following content: Ludendorff undertook to use the profits received from the discoveries for the patriotic and national movement. The choice of the method of providing money remained with Ludendorff. He was under no obligation to submit a report on the expenditure of funds to anyone. Thousand received 5% of the economic income from gold production. On the same day, the 164 Society was founded. Creditors were supposed to receive 12% of the income from gold production, employees of the company 8%. 75% was supposed to be directed to patriotic purposes. In order to keep secret all the discoveries made, each of the members of the society in the event of litigation guaranteed that he would deny any involvement in the activities of the society.

If we talk about ordinary employees of the society and employees who helped Thousand, then their monthly salary approximately corresponded to the living wage. All equity participants who were members of the Product Society (aka Society 164) were focused not so much on extracting personal benefits, but on achieving social and political goals. Franz Thousand would later say: "The gentlemen who gave their funds to the 164 Society did not attach any importance to ever getting their funds back." In order to facilitate Thousand's work, Society 164 bought up small enterprises and joint-stock companies. At the same time, new projects often arose. For example, the "North German alloyed establishment" founded in Bremen was supposed to be engaged in the development of tin. During the experiments, some crystals were obtained as a by-product, which were called "product 157". Despite the fact that the "Society 164" was supposed to be secret in its essence, information about its activities was leaked to the social democratic press, which immediately began to ridicule the "alchemist" Ludendorff. As a result, the general decided to leave the ranks of society. The formal reason for this was the upcoming operation on the thyroid gland. In any case, this move led to the Society 164 being dissolved.

However, this did not mean that Franz Tausend stopped his activities or was left without a livelihood. On Christmas Day 1927, Thousand purchased a mansion in Munich. This became possible after the Meinhold family supported him financially. In addition, he was able to bathe the Saxon castle, which once belonged to a Polish traveler, a specialist in the East, Count Leszczy-Zuminski. He paid 60,000 marks for this quaint neo-Gothic three-story building, which was decorated with elements of Indian-Islamic architecture. In 1928, Franz Thousand began to look for ways to fascist Italy. He wanted Italian experts to evaluate his "discoveries". You don't have to be a prophet to divine - he intended to sell the "secret of making gold" to the Mussolini regime. However, the expert sent was not satisfied with the result. In the proposed samples, he saw only lead melted with

gold. Meanwhile, investors began to show concern. And the longer artificial gold did not appear, the stronger their excitement became. Perhaps alchemists of all times and peoples have failed when turning a small experiment into a large-scale enterprise. The reason for this is very clear. If in the technique with the crucible it was possible to resort to fraud and thereby still "produce" several grams of gold, then there could be no talk of "production" in a large volume. The maximum that Thousand could afford was to stage the appearance of a gold bar. Meanwhile, commercial investors were becoming

impatient and wanted to know when they could get fabulous returns on the money invested in the "alchemy project". In this case, one should not confuse the members of the dissolved Society 164, who focused exclusively on political goals, and investors who were only interested in their own benefit. As a result, a meeting of investors and creditors took place. By and large, it was meaningless, since Franz Thausend never appeared on it. First he went to Holland, from where he rushed to Vienna to establish the so-called "Society for Chemical Research". This organization was engaged in the trade of jewelry, which in appearance very much resembled real jewelry. When Thausend established this structure, he promised the Austrian investors 30% of the profit. If the lender wanted to withdraw from the project, he received his money back along with the 30% due. In essence, it was a financial pyramid scheme. People carried their money in the hope of a quick profit. Among the victims of Tausend's activities were the directors of two Viennese banks, the Mannesmann concern, and some of the enterprises close to the Krupp concern. Meanwhile, in Germany itself, Thausend was put on the wanted list. The level of investment in his projects has reached such a level that some of the investors were ready to go to court. He was threatened with lengthy lawsuits, but the situation was resolved literally overnight. When Franz Thausend crossed the German border in his brand new Fiat and headed for Italy, he was immediately put on the wanted list. Italy decided not to harbor the "alchemist", and on June 4, 1929, Thausend was extradited to Germany. All castles, villas and dachas were immediately confiscated. The investigation, which lasted a year and a half, was mainly concerned with the facts of fraud. Thausend would later say: "In prison, I became an exhibition piece. Not a day went by that 20 people didn't come to see the "Alchemist Thausend". Particular preference was given to the Americans.

Almost immediately after his arrest, Thausend suggested that he could work in gold mining while incarcerated. In October 1929, his request was granted. But before continuing his experiments at the Munich mint, he was subjected to a thorough personal inspection. The inspection was carried out in the presence of the Criminal Police Commissioner Karl Weiss. The meeting room of the Mint became the place for screening. Thausend was forced to strip completely. After that, the hair was carefully combed, the auricles, oral cavity, nostrils, and nails were checked. The police even looked under Thausend's eyelids. It was established that he did not have a single golden object, not a single golden crown and filling. All this was done in order to ensure the utmost purity of experiments and to prevent Thausend from resorting to any trick. Imagine the surprise of all those present when Thausend managed to get several grains of gold in the crucible. Since the experiments were followed by the press, the director of the mint, Josef Kehl, had to comment. For newspapermen it became a real sensation. Only lead was reported as the starting material. Any attempts to prove that Thausend had committed another forgery were unsuccessful, since his arrest was sudden, and therefore he could hardly stock up on gold things in advance. However, everything could not change the position of Thausend. He was accused not of trying to produce gold, but of not providing his creditors and investors with accurate information. Although it could not be considered a serious crime,

Thausend's lawyer, the world-famous Count Pestalozzi, failed to obtain release from custody pending trial.

#### Chapter 10 THE JUDGMENT OF THE ALCHEMIST

On Monday, January 19, 1931, a trial began in the Munich Palace of Justice, which the newspapers immediately dubbed "the court of the twentieth century." The meetings were presided over by Judge Geist. He was assisted by Senior Counsel of Justice Pfaffel as court clerk. The main jurors were: Josef Hermüller and Arthur Anert. As mentioned above, the interests of Thausend were represented by Count Anton Pestalozzi. Despite the fact that more than fifty people were called to the court as witnesses, the main characters of this complicated story did not appear at the trial. Ludendorff flatly refused to testify against Tausend - the general generally disliked the judicial system of the Weimar Republic. It was decided not to disturb Alfred Mannesmann due to his advanced age. Baron Plettenberg-Merum unexpectedly departed for South America. Prosecutor August Schaeffer immediately had

problems with the collection of evidence. Thousand could be opposed by members of the Meinhold family. However, Frau Meinhold could not survive the grief associated with the loss of family savings. One of her sons shot himself. Only his brother Fritz Meinhold could be a witness for the prosecution. Despite the fact that about 60 people suffered from the actions of Franz Tausend, most of them did not at all demand criminal prosecution of the "alchemist" - they were quite satisfied with civil claims. Other than that, the prosecution was never able to convict Thousand of fraud. At first it was assumed that as a material for the "production" of the precious metal in the mint, he used the golden nib of a fountain pen, with which he made the necessary calculations. After making the necessary clarifications, it turned out that Thousand at that moment did not have any fountain pens with gold nibs. After that, a new version appeared, which said that Thousand hid the gold in the cigarettes that he smoked during the demonstration experiment. Indeed, one of Thousand's former employees gave him cigarettes to the prison, but they were previously examined and neither foreign objects nor any damage were found in them.

The start of the trial was followed by the entire German press. One of the Munich newspapers wrote: "At 8 hours 30 minutes, Thauzend was brought in by a uniformed policeman. A well-dressed Thousand walked elegantly into the hall. He seems to be in a good mood. Despite the fact that he will have to spend a long time in the dock, he looks at the audience present with an ironic smile on his lips. Apparently, he wants to give the impression that the long imprisonment did not hurt him much. He is thin, of average height, with dark, slicked back hair. He gives the impression of a man who confidently awaits the start of the process. Another newspaper wrote: "If there is a desire to associate his face with some profession, then the first thing that comes to mind is the barber, rather than the alchemist with his retorts. However, this impression disappears as soon as he begins to speak. He addresses the chairman of the court with a smile, calmly answers questions, and tries to skillfully defend himself. He talks about his theories in such a way as to always be in a winning position. It doesn't make a repulsive impression. On the contrary, his appearance inspires confidence."

During the trial, Franz Thousand recounted his life from his youth: "I received some money from my father, which I used to undertake several trips around Europe. I was in Tyrol, then in Sweden and Norway. At the same time I visited Berlin, Bremen and Hamburg. I have been to these cities and countries mainly to visit libraries in order to improve my skills. For example, in 1905 I went to London for three weeks. I also got to know France, Belgium and Holland... After I stopped my

teaching in Zurich, I bought a musical instrument store that mainly sold violins. Business developed, and in 1912 I opened a branch in Strasbourg. I moved to this city with my wife to manage its work. At that time, I myself took up the manufacture of violins. My grandfather was one of the old masters of this business. I was interested in making violins from early childhood and could make musical instruments on my own in my youth... During the war, my wife bought a small country house in Obermenzing. We lived in it together. In those days I was selling off the musical instruments that I still had. In addition, I inherited my father's property, which allowed me to get a decent amount of money from its sale. With these funds, I purchased a plot of land in Wattersdorf. This happened in 1918. Then I bought a small hunting castle in Petershausen. After that, together with one gentleman, he acquired a land plot near Regensburg. We owned this site until 1921, after which it was decided to sell it. At about the same time, I had to sell my hunting castle, as well as the plot in Wattersdorf. After that, I had to move back to Obermenzing with my wife. There I began to create my own private laboratory. I first thought about this back in 1921. In addition, I planned to set up a fully equipped laboratory in Munich on the Frauenstraße. In the future, another laboratory was located in the immediate vicinity of the Pinakothek. In Obermenzing I had to work for about two years ... I wrote my pamphlet and waited for the results. In 1921 my brother, who had a house in Aubing, died. I got it in

an inheritance from my brother, since this land previously belonged to our parents. While my brother was alive, I constantly had to support him financially... At the end of 1923, I moved with my family from Obermenzing to Aubing, where I rebuilt the house of my deceased brother. In particular, I allocated premises for my laboratory ... During this time, I managed to make several discoveries. For example, I made a product for pest control that caused damage to plants and crops. I also took up the production of mineral fertilizers ... Since inflation depreciated all the available funds, I had to respond to an advertisement in Novye Munich Izvestia. This announcement was given by Mr. Refrendar [7 Rinhardt... He was then in his 21st year. But it seemed to me that he was at least 30 years old ... I demonstrated various experiments and experiments to Rinhardt.

I always willingly acquired new knowledge, read a lot. In particular, I studied the treatises of the alchemists of the past. I also thoroughly studied various chemistry textbooks. But at the same time, I had no academic background. But I was able to understand the essence of what I read and after that I began to develop my ideas in this direction. Each sound has a specific vibration frequency. Similarly, a certain frequency of oscillation is inherent in all materials. If we bring the frequency of sound and the frequency of the material into a harmonious ratio, then a new substance must certainly be obtained. I built all my further activities based on this idea ... In addition, I worked on the squaring of the circle - and I managed to solve this problem. This is confirmed by the calculations I have ... I focused on experiments that were devoted to the transformation of metals and other substances. I have made attempts to simplify the manufacture of hydrogen peroxide, morphine from table salt, aluminum from simple clay, etc. With an authorized capital of 5,000 marks, the company Thousand & Rienhardt was founded. It was aimed at the practical application of my discoveries, in particular the manufacture of zinc peroxide. Nevertheless, 5 thousand marks was clearly not enough to fruitfully continue the work. After that, Rienhardt gave me 90,000 marks in cash, which belonged to Frau Schilbach. However, these funds were not so much injected into the firm as they were a loan given to me personally. Every month I had to pay 2% of this

amount, which was 24% per annum ... I will dispose of this money as I please, since it was my personal loan provided by Reinhardt and Frau Schielbach. For the sum of approximately 15,000 marks, I purchased the equipment and instruments that were sorely needed for my laboratory. With the rest of the money I wanted to buy an estate. I had already studied suitable houses in Bavaria and Tyrol, after which I settled on the Paschbach estate near Bozen. Needless to say, I thoroughly inspected this estate before acquiring it. When I saw it for the first time, it was a shaped ruin ... I entrusted the negotiations on the acquisition of Pashbakh to my wife. Therefore, when buying the castle, it was registered specifically for her ... However, my first cash deposit of 20 thousand marks disappeared, since the person who sold the castle was not its true owner. After that, my wife had to spend 40,000 marks to buy Pashbach...

Somewhere in late 1922 - early 1923, as a result of one of the experiments, I was able to accidentally synthesize gold. Then during the experiment there was an explosion, all the ingredients were scattered on the walls. It was at that moment that I noticed small grains of gold on the wall... I notified Rinhardt of the random results of my experiment. I began gold production after the liquidation of Thousand & Rienhardt (or during its liquidation). That is, in time it fell on the winter of 1924-1925 ... At that time I acquired a unique collection of minerals - no one else in the world had such a collection ... Gentlemen very often arrived in this laboratory, whom I had to show some of these gentlemen introduced themselves by their first names, some I never learned the names of, but some individuals preferred to use fictitious names. My experiments at Gilching ended in success. At first I succeeded in making 7 grams of gold. 28 grams of this metal. Once Mr. Ludendorff came to me in Gilching, who got acquainted with the essence of my experiments ... A day was even appointed on which Mr. Hindenburg was to come to my laboratory ... However, Mr. Reich President of Germany did not find time for this ... October 14, 1925 was founded

"Society 164". The founding documents were prepared in Munich by the Counselor of Justice, Mr. Schramm. On October 14, 1925, I met with this lawyer. I had to sign a pre-prepared contract and agreement. I signed both documents on the same day. Then for the first time I learned that, despite the fact that the society had just been created, it already had considerable debts. I never knew for what purposes these funds were used. Nevertheless, I believe that this money was directed to achieve political goals ... Mr. Johannes Küchenmeister was also a member of the Society 164. Even before the creation of the Society 164, this gentleman provided significant funds to Rinhardt. They were supposed to be spent to create the mentioned society. As far as I know, on the eve of the foundation of the Society 164, Mr. Küchenmeister donated 20,000 marks to its founders, which was a kind of entrance fee. Herr Küchenmeister, even before the founding of the society, had repeatedly observed my experiments in Gilching. I have never dealt with the affairs of the 164 Society. I only cared about my lab. Everything else did not concern me ... According to my information, the "164 Society" was dissolved, since Mr. Ludendorff went to the operation ... This happened in December 1926. At the general meeting that took place, it was announced that the debts of Society 164 would be paid by Mr. Ludendorff or his representatives. I have information that the society collected 500 or 600 thousand marks. However, some of the society's debts were for some reason hung on me...

At the end of January 1927, I founded the "Tausend Research Society" in Frankfurt am Main. Most of the members of the "Society 164" moved to this organization. The only exceptions were Ludendorff, Rienhardt, Osthoff and Fuchs.

The founding documents and the Charter of the new society were prepared by Dr. Bukeley. When the organization was founded, there was no money. For this reason, it was necessary to provide for the possibility of admitting new members ... Indeed, paragraph 10 of the decisions of the constituent assembly gave me the right to request from the manager of the organization funds in the amount of up to 15% of the total amount of loans or other funds collected for the implementation of the organization's statutory goals ... In general, the society managed to raise an amount of approximately 800 thousand marks. Over time, the seat of the board of the organization was moved from Frankfurt am Main to Freiberg. There, Küchenmeister owned a small business and a plot of land, which nevertheless were put up for competitive sale. The proceeds were supposed to be used for political purposes.

In order to help Küchenmeister, the society in Freiberg purchased a plot of land from him for 150,000 marks... Küchenmeister's enterprise used to be a spinning mill... The Vienna group of the society consisted of Messrs. Richard von Schöller, Philipp von Schöller and Leo Preleutner. They contacted the society in early March 1927 and contributed 150,000 marks. This money was transferred from the account of Alex Schöller's firm in Zurich. Over time, they increased their financial participation in the project, raising the amount to 200 thousand marks ... In conversations, I never spoke about gold. I was talking exclusively about "Product 164". The gentlemen who did not take this into account, most likely, implied that it was about gold. However, by "product 164" I meant the source material... In June 1929, on behalf of the Munich prosecutor's office, I was extradited from Italy. I ended up in a Munich remand prison... After many experiments, I acquired a serious illness. The disease made itself felt in March 1928. But it showed up much later. I had to consult several doctors."

After the beginning of the trial at Thausendome, the German press reported: "He concealed the essence of his experiments. And he was right in his own way, since nowhere is so much theft committed as in the field of chemistry. Thousand talks about the connection between music and chemistry, but states that he never planned to decompose matter into atoms. The scientific theory about atoms is a collection of mathematical errors. Thousand's chemical theories can only be understood by those with musical talents. He tried to contact the Imperial Chancellery to examine his experiments. General Ludendorff became his guardian... In the manufacture of gold, Thauzend managed to shrink natural processes that last a long time, in a matter of fractions of a second.



After negotiations with Ludendorff, he agreed to provide synthesized gold to be used for the benefit of the German people.

When Thousand was asked about the income that he derived from the 164 Society, he indicated that he only received a salary that was equal to 10 thousand marks per year, and he was also transferred 5% of the amount of funds raised by the society. When creating the Thousand Research Society, he took into account past experience. Therefore, he initially stipulated some privileges. So, for example, now he could count on 25% of the company's income, which he could direct, including for personal needs. But since over time the society ran out of all cash, it was necessary to look for new creditors and investors. The situation when an agreement with Ludendorff, which was not the most beneficial for Thousand, was signed, Thousand explained very simply - he did not dare to refuse the legendary general when he held out his pen. The political engagement of General Ludendorff, who was one of the founders and leaders of the National Socialist movement, had its negative consequences. For example, during a visit to France, Thousand was approached by a journalist who said that he had written an article entitled "Ludendorff's Alchemist." In essence, it was blackmail, as the journalist offered to pay several thousand marks "compensation". It was the price to pay

so that the said article would not be published in the press. However, the journalist did not keep his word - some time later this material appeared in the social democratic press in Germany. In addition, Ludendorff was obsessed with "promising ideas" that did not always benefit the overall process. For example, he assigned an employee who was supposed to help Thousand design small devices that would allow gold production to be started directly at home. It was planned that these devices could be given to all unemployed families in Freiberg. Thus, they became a kind of "hired alchemists" who would receive a salary, and the results of their work would be handed over to the trusted representatives of General Ludendorff.

During the testimony, it turned out that most of Thousand's employees and members of the 164 Society were people close to Ludendorff. In this case, information was taken into account provided by the sales agent Lemebrecht Stremmel, who in 1926 was the director of the Tausend Research Society. He testified that many of those who now made claims against Thousand were "themselves courting him." This happened most actively during Thousand's visit to Bremen. In addition, it was established that it was General Ludendorff who initiated Alfred Mannesmann to personally look at Thousand's experiments. Stremmel stated: "Before receiving the results of the experiment, he was very skeptical. However, then his surprise was no less than joy. Mr. Mannesmann received a piece of gold... Mr. Mannesmann joined the society by making a contribution of 100,000 marks. Half of this amount was provided by my father-in-law Schulze. These funds were issued as a loan ... Members of the society treated Franz Tausend with great respect. Many called him "the master". The Dresden manufacturer Herbert von Obwurzer addressed Tausend as if he were a general. Fabrikant even involuntarily drew himself to attention in front of him. Some of the gentlemen literally idolized Thousand." Minister August Lenze was later interrogated and told the court that Alfred Mannesmann had once come to see him. The industrialist wanted to get advice, namely: how could the invention of Franz Tausend be used "for the benefit of the Fatherland." In particular, Mannesmann was interested in whether it would be worth setting up gold production enterprises in Germany or abroad in the future. In addition, he stressed that if the state still decides to use this invention, then it should have become a secret project. Mannesmann feared the intervention of the Entente countries and unrest in Germany itself.

During the interrogation of the Dresden manufacturer von Obwurzer, already mentioned above, it turned out that it was by no means the defendant, but Dr. Bukeley, who initiated the creation of the "Society 164". In addition, he cited a medical report in which it was reported that Thousand acquired the disease while being irradiated with radium. At some point, the judge drew attention to the fact that von Obwurzer's testimony contradicted each other in some places. So, for example, before the trial, von Obwurzer took a more critical and even aggressive attitude towards Thauzend.

position. In response to this, the Dresden industrialist said that after studying the materials of the case, he came to the conclusion that Franz Tausend was treated unfairly. Moreover, von Obwurzer stated that the invention of Franz Tausend was phenomenal and he personally was very sad that things had taken "such a turn." Explaining his thought, he emphasized that the cause of many of Franz Thauzend's troubles was his wife, who was prone to wastefulness and life in a "big way". "Compared to how much she spent on outfits, acquiring Paschbach Castle seemed like just a minor purchase." Witnesses emphasized that the wife was pulling out money in a uniform manner. It is possible that she resorted to blackmail, threatening to tell the newspapers that they were trying to produce gold in droves. She could also threaten that she would tell the members of the "Society 164" about her husband's lack of a chemical education. At the same time, von Obwurzer emphasized: "We were all well acquainted with Tausend. Of course we knew

where he came from. He never made much of a secret out of it. We were not at all ashamed to be in the company of a man who was the son of a simple tinsmith. We also knew that Thousand had no academic background. However, it didn't matter when we saw a successful outcome."

In order to form a more complete psychological portrait of the defendant, Professor August Boström, head of the Munich psychiatric clinic, was summoned to court. It was he who conducted the psychiatric examination of Thousand. Boström suggested that Franz Thauzend's father knew how to get along with people, although he could be an adventurous person. In this case, the allusion was made to the fact that Thousand Sr. was put on the wanted list on charges of illegal healing. It was not excluded that it was this circumstance that prompted the young Franz to study occult literature, and then to engage in experiments and inventions. Professor Boström stated that they did not find any mental abnormalities or signs of mental illness in Thousand. However, immediately after that, he proclaimed the defendant "a person with a penchant for hysteria." It was emphasized that such people could exert a powerful influence on those around them. Bukeley's words were cited as an example: "Thousand is a man with the blue eyes of Christ." In making his judgment, the psychiatrist declared: "Thousand was constantly in need of miracles. He was interested not so much in the inventions themselves as in the desire to be an inventor. His hysterical symptoms did not result in a pathological fixation idea, but could explain why Thousand believed in his discoveries, and then forced everyone else to believe. It goes without saying that there are hysterical individuals who are able to make a great discovery. However, Thousand did not need confirmation that he could be a great discoverer, but that he was already a great discoverer.

At some point, representatives of Italy were invited to the process. In particular, one Italian professor appeared as a witness, who confirmed that "four years ago Thousand offered the Italian government to purchase his discoveries and even showed very convincing tricks." After these words, Thousand jumped up and shouted that the Italian was misleading the public and the court. According to Thousand, he met twice with Professor Sestini from Bergamo, who at one time had read the brochure "180 Elements". It was Sestini who asked Thousand to come to Italy to read the report and conduct some demonstration experiments. But then the prosecutor took the floor. He showed the court a letter from which it followed that, after all, Thousand had made a request to the Italian government, and not vice versa. After that, it was decided to invite Professor Sestini himself to the court. Despite the fact that the Weimar Republic still existed in Germany, Sestini appeared in the courtroom and greeted everyone present with a "fascist salute", that is, by throwing up the palm of his right hand. Further, from the statements of Sestini it followed that he was personally present at the experiments of Thousand. The fact is that high-ranking Italians (read - the fascist regime) became interested in the problem of artificial gold production in October. On behalf of some military officers, Professor Sestini went to Paschbach Castle. Franz Thauzend, who met the guests, immediately declared that he had no personal interest, but only wanted his discovery to serve a good cause. Apparently, to make even more impression, he added that he always had sympathy for

Italy. As in many cases, Thousand did not show the whole experiment, but only its final part. He stated that he would add "mineral water" and the lead in the crucible would turn into gold. At the same time, he showed a piece of lead, which he held with two fingers. What was done with the "mineral water" before that, he never told the audience. To verify the purity of the experiment, Sestini asked Thousand to show his palm in full. After carefully examining it, the Italian was convinced that there was nothing in it but a piece of lead. Besides

the professor managed to take a small part of this lead (later examination showed that it was just lead, and nothing else). When lead was immersed in a crucible and reacted, some gold was produced. Its grains were also sent by the Italian for examination, which again showed that it was gold!

After these testimonies, the prosecution was required at all costs to convict Thousand of fraud. To do this, they invited the chemist Paul Roentgen (not to be confused with the physicist Wilhelm Conrad Roentgen). He hit into lengthy arguments that Thousand could theoretically use gold-containing substances for his experiments. The version that grains of gold could have been contained in the original lead ore, although plausible, was not very convincing. This method of smelting could already theoretically be used, but it was very expensive, and therefore it was decided not to use it on an industrial scale. However, it must be emphasized that this was just a guess. The use of the "lead reaction" was an unconscious continuation of the so-called "dokimast method"<sup>91</sup>. However, Roentgen remained unclear how this rare method became known to not the most educated Franz Thauzend. Then the criticism of Tausend and his experiments was continued by Professor Hoenigschmidt. His speech was more reminiscent of a diatribe sermon than a speech by a scientist: "Only a megalomaniac ignoramus could write the pamphlet '180 elements' ". Not being able to explain where the gold came from in Thauzend's crucible, Hoenigschmidt stated that it was not real gold, but the so-called jewelry alloy (for some reason, the results of numerous examinations were not taken into account). In response to this, Thousand naively stated that coal arises from the trees of antiquity, that is, there was a transformation of matter and elements. When Hoenigschmidt began the story that plants absorb carbon dioxide from the air, Thousand interrupted him: "So you want to say that coal is contained in the air? Then I am very glad that a lump of coal has not yet fallen on my head."

After that, the prosecutor took the floor, who demanded eight years in prison for Thousand, as well as compensation for those affected by his actions in the amount of 630 thousand marks. Thousand was now hailed as "a swindler of international proportions, who acted according to the recipes of the ancient alchemists, who were themselves swindlers and crooks." Sentencing was scheduled for February 5, 1931. Franz Tausend was sentenced to three years and eight months in prison. Of these, Thousand had already spent twenty months in pre-trial detention. It must be emphasized that the court's decision did not rule out the possibility that Thousand could still synthesize gold, he was blamed for purely financial fraud.

Around 1932, the sale at public auction of the property that once belonged to Franz Tausend was completed. Of all the mansions and buildings, the Tarandt Castle has the most interesting fate. It was acquired by a certain Schlegel, who was not only the owner of an inn located in the Saxon town of Marienberg, but also a "researcher of the magic of the pendulum", who was characterized as a "mysterious dreamer with careless intentions." Some time later, Schlegel decided to hand over the castle to the National Socialist Party. Since 1933, it has been used as a barracks for attack aircraft.

Franz Thauzend was released from the Nuremberg prison in February 1933. He ended up in it back in the days of the Weimar Republic, and was released already in the Third Reich. Almost immediately after that, he was admitted to the hospital with severe appendicitis. It was at this moment that a reporter from one of the German newspapers came to him. Thousand told him that in prison he did not enjoy any concessions and indulgences, since he did not show remorse. "I can't do this. The true swindler is just the one who is able to demonstrate to the public his regret and remorse. I don't

I was going to do some comedy. I can't afford these things at all. For this reason, society still trusts me." However, Franz Thousend's stay at large was short-lived. In 1936 he was again convicted of fraud. The party paper of the National Socialists, the People's Observer, raged in those days: "An aggravating circumstance is that Thousend was not afraid to ingratiate himself with three women in the shortest possible time in order to later take possession of their financial resources." The prosecution now presented the "alchemist" as "an out-of-control psychopath." A new trial (this time almost unnoticed by the press) began on 20 January 1936 in Weilheim. Thousend was sentenced to a year in prison, but the Court of Cassation reduced that to six months. By and large, Thousend was released almost immediately, as he spent several months in pre-trial detention. Now the People's Observer tried to present more objective and balanced information: "He was accused of owing a widow in the city of Murnau, with whom he lived in a boarding house, the amount of 750 Reichsmarks. The owner rented him an apartment for three months and had to provide food, for which it was supposed to charge 500 Reichsmarks. Thousend did pay part of that amount. In addition, he never hid that he did a lot of work for the hostess of the boarding house, despite the fact that the food in it left much to be desired. That is, in the end, when recalculating, one could assume that Thausend did the work for 2,000 Reichsmarks."

Not even two years had passed before notes appeared in the Munich newspapers that Thausend had been arrested for the third time. It happened on November 2, 1937. And this time he was accused of fraud, the victim of which was the Fichtelgold mining enterprise. Apparently, Thousend was trying to synthesize gold again. Now the court was not so favorable to the "recidivist" - he was sentenced to three years in prison. Wilhelm Wulff, Heinrich Himmler's personal astrologer, wrote in his memoirs published in 1968: "When I returned to Berlin, I was instructed by Nebe to make a forecast based on the birth dates of 25 people provided to me. These were the top leaders of the National Socialist Party who were suspected of corruption. When, in the middle of 1943, I made only part of the forecasts, I ran into Himmler's adjutant Zuhaneck, who began to urge me. He explained: "The Reichsfuehrer SS asked me to tell you that you must treat this assignment more responsibly, otherwise you will face the fate of the alchemist Tausend, who is in a concentration camp. And he will sit there until he makes gold!" This quote is quite famous. However, few people know that Zuhaneck did not know the true state of affairs. It turns out that by 1943 Franz Thousend was already dead.

In general, it is unlikely that Thousend worked for Himmler in a concentration camp. This is indicated by an excerpt from the memoirs of Adolf Eichmann, which were written by him back in the 60s, but published long after his execution. "At that time I worked in the main department of the SD. Himmler set up a small laboratory for his alchemist in the park, where drill drills were usually held in the morning. He was supposed to mine gold there, which he allegedly knew how to do. This alchemist had a strange surname - Thausend! 20 ", According to this excerpt from the memoirs, Franz Thousend should have been kept not in a concentration camp, but in one of the Berlin buildings adjacent to the "Palace of Prince Albrecht", which was considered a symbol of the SS and the Gestapo. Information has been preserved that Tausend was arrested in 1940 in the Swabian town of Krumbach. Franz Thausend died on July 9, 1942 in the Schwabisch Hall prison. When the local authorities reopened his case in 1964, the conclusion was: "He disappeared and did not reappear. There were only vague rumors about him, for example, that he was executed, since he was initiated into many secrets.

#### Chapter 11

### "ROYAL ART" BETWEEN TWO FIRES

It is generally accepted that the history of modern alchemy dates back to 1895. It was then that, on a clear summer day, members of the European Section of the Theosophical Society were strolling along London's Road Avenue between sessions. After afternoon tea, they occupied themselves with casual conversations on high topics. Since before the evening meeting

there was still enough time, then Annie Besant (head of the section) and Charles Webster Leadbeater (occultist and clairvoyant) decided to camp on the bank of the pond. They were interested in the question: is it possible to establish the properties of chemical elements with the help of occult forces? During the conversation, it was proposed to create a closed society that would deal with the analysis of the atomic structure of substances. So a new "scientific" discipline was born, which was called "occult chemistry". It cannot be said that the Theosophists assembled in London succeeded in its development. Some time later, attempts to study chemistry in an occult way died out. They resumed only in 1907 in Germany. The base for them was the White Deer mansion, located in the suburbs of Dresden. It was supposed that for a whole month there would be an intensified and in-depth study of the basics of occult chemistry. At that moment, Annie Besant had just returned from India, from where she brought drawings of chemical elements, which were depicted in the form of mystical diagrams. Almost immediately, a course was taken for alchemical research. Coins, which were made of precious metals, served as the initial material for research. In particular, we can talk about the German gold coin of 20 marks. This direction of activity so fascinated the occultists that they even decided to postpone experiments with radium. These occult experiments were later undertaken in Sicily, where Charles Leadbeater settled. Annie Besant, meanwhile, went back to India. However, before that, she managed to "discover" several new "chemical elements": occultium, metaneon, methargon, metakrypton, metaxenon, calon, metacalon, platinum B.

On top of that, a new description of the atom was given that suggested a "revolutionary" change in understanding of its essence: "The atom is the sun in miniature, which shines on its own incomprehensible microcosm. Each of the seven spirals, each of the vortices is analogous to the planetary logos. So the logos of each planet determines the essence of the matter from which all things are created. This Gnostic theory, which speaks of the closest connection between the macrocosm and the microcosm, was translated into German in 1908. It was a strange synthesis of music and chemistry. Besant and Leadbeater wrote the following about atoms: "In three vortices currents of electricity flow. As a result, they cause ethereal vibrations of various kinds, which manifest themselves in sound, light, heat, etc. They also give seven colors. They give seven tonal sounds in the natural scale. They respond to physical vibrations in various ways, sparkling and pulsing melodiously. These bodies are in perpetual motion, incomprehensible in their splendor and splendor.

The mentioned idea of ethereal vibrations, which found its expression, including in audible sounds, was first proposed by supporters of Pythagorean philosophy. Pythagoras dealt not only with arithmetic, physics and geometry, but also devoted a lot of time to the problems of immortality and the transmigration of souls. Since Pythagoras did not leave behind written works devoted to mathematical and natural knowledge, they were transmitted in the form of ideas of numerology and harmony of the spheres. It was assumed that the harmony of creation could be calculated with the help of the mathematical ratios available in the world (cosmos). This also applied to the musical sound. According to the teachings of the Pythagoreans, the celestial spheres emitted exceptionally harmonious sounds. It would seem that it was mysticism, not worthy of serious scientists. However, in practice, many of the researchers and

scientists very thoughtfully and thoroughly tried to penetrate the essence of the ideas of Pythagoras and his Pythagorean school. An example is Johannes Kepler. Isaac Newton was convinced that the music of the ancient mysteries, the creation of which was attributed to Orpheus, had some chemical overtones. For the first time, music and alchemy were connected by the Egyptian mystic Zosimos from Penopolis. It was he who wrote in the year 300 a work that can be considered the first textbook on alchemy. However, in this case, it was not so much about music, but about the musical justification of alchemy. Zosimos compared the four chemical elements to the tetrachord, an ancient four-stringed instrument.

In 1908, neither Annie Besant nor Charles Leadbeater could have foreseen that it would not be long before their Pythagorean-based "occult chemistry" would be used to fund the German Nationalists and the National Socialist Party. It is safe to say that the ideas of "occult chemistry"

were adopted by Franz Tausend. In the late 1920s, he wrote: "If researchers of the periodic system ever reach a dead end, then they should use my harmoniously periodic system. This is a thorough explanation of the principles based on the vibrations of sound waves. We have four octaves whose vibrational frequency coincides with the atomic weight of the elements. Therefore, the same properties can manifest themselves both in sounds and in chemical elements. Harmony in the chemical elements is the path to transmutation!" Obviously, in this case, the ethereal vibrations, which theosophists spoke of at the beginning of the century, corresponded to the frequency of the waves of atoms of Thousand's theory. But it is unlikely that Thousand himself came up with this theory. As mentioned above, while studying in Hamburg as a pharmacist, he began to get acquainted with the literature of mystical and occult content. He combined this reading with the study of chemistry. As one of the biographers of Franz Tausend wrote: "In the evening, after the end of the working day, he plunged into the secrets of chemistry. To the fabulous world of elements, to the magical land of analysis. But above all, he was interested in the secrets of the Kabbalah. It is known that it was reading occult literature that led Thousand to the idea that it was possible to synthesize gold. For example, he was prompted to this idea by a book that had the strange title "The Sixth and Seventh Books of Moses, or the Magical Sympathetic Treasure, the Magical Spiritual Art of Moses, the Secret of All Secrets." In the appendix to this book, some advice was given that just related to the problems of transmutation of metals and the production of gold. It is possible that Thousand met this book at home, as it could have been in his father's library. In its style, this book was very reminiscent of brochures and all kinds of "peasant calendars", which contained folk recipes, as well as spells, love spells and appeals to spirits. In any case, two alchemical "recipes" were given in the Sixth and Seventh Books of Moses. One of them was devoted to the transformation of lead into gold. According to the author of the book, whose name was never printed on the cover, "this method was discovered by King Solomon, and then was transferred to the basileus." As if justifying himself in advance for the gold that was not obtained as a result of chemical manipulations, the author of the book informed readers that the main ones in the preparation of the precious metal were magic formulas that "so far have not been deciphered either by Saint Germain, or Cagliostro, or Messmer, or hundreds of other alchemists". Of these formulas, which were written down by King Solomon, only the words "Adonai, Adloim, Ariel, Jehovah" could allegedly be made out. Thus, all the proposed procedures were initially doomed to failure. Thousand had only to propose his own formula. In this case, he was in the grip of speculation that the chemical elements could be transmuted by the action of an electric current. Based on some of the occult "recipes", he, in particular, suggested that mercury, through which an electric current was passed, should release helium and eventually turn into gold. He only had to test experimentally under what pressure, at what temperature and at what force

current, mercury would release helium. However, this path seemed unpromising, since, allegedly, to extract one gram of gold, it would be necessary to build a power plant worth 4 million marks.

For all that, Thousand was not only interested in vulgar occultism and alchemy. At that time, many theories that could be called "strange" were in demand in Germany. For example, he believed that he could independently, bypassing Hans Hörbiger, create a "theory of world ice." Adherents of this theory proceeded from the fact that in giant periods the Moon approached the Earth, which caused global catastrophes and upheavals. In this version, it was the Moon that caused the death of Atlantis. By the way, at the SS research society "Heritage of the Ancestors" ("Ahnenerbe") there was a special department that was engaged exclusively in developments in the spirit of the "theory of world ice." Franz Thousand also spoke willingly on the theme of the "hollow earth" - a theory that had several variations. One of them suggested that people lived not on the outer, but on the inner side of the Earth, and the sun was a hot ball located in the center of the inner void.

Thousand's employees, who worked at Pashbach Castle, later recalled: "In addition to purely practical inventions, he constantly pondered several theories. For example, he was worried that we could live not on the surface, but on the inside of the globe. It was very difficult for us to oppose him." Hans Rösler, close to Thousand, added: "Thousand

proceeded from the fact that at high temperatures, which we had to use to obtain enamel, the metal, burning, died. For him, metals, like plants, were living things. They have been growing in the ground for centuries. He saw his task as reducing the natural processes to a few minutes, which eventually killed the metal, but allowed him to use its capabilities. Similar views made Thausend related to the alchemists of the Middle Ages. Lawrence Principe described the views of the alchemists as follows: "All metals underwent a process of maturation in the bowels of the Earth. This process turns lead into gold. Alchemy was supposed to imitate this maturation process and significantly reduce its duration through the use of a catalyst, which was the "stone of wisdom", the philosopher's stone. The Jewish mystic Gershom Scholem, relying on medieval sources, linked the process of "ripening" of metals with stars: "Solomon from Toledo said: scientists believe that gold occurs in nature during prolonged vibrations, while alchemy is able to significantly reduce the duration this process! At the same time, in the book "Zohar" these things are depicted somewhat differently. It presents an astrological view of alchemy. The "maturation" of metals occurred under the influence of stars. The author refers to the book of King Solomon, dedicated to precious stones. It may also refer to one of the great lapidariums<sup>1</sup> that were widespread in the Middle Ages."

During his experiments, Thausend preferred to choose times when the weather was exceptional. Therefore, it is possible that he could take into account the possible "influence of the stars" during his experiments. One of Thausend's biographers wrote: "The witness (the chemist Kummer authorized by Ludendorff) was of the opinion that the different phases of the moon could influence the outcome of Thausend's experiments. For this reason, Thausend's experiments were not chemical or biological experiments in their usual form ... The witness attributes the failure of the first experiment at the mint to the effects of the waning moon! Indeed, Kummer said at the trial: "In my opinion, the phases of the moon played a significant role in the discovery of Thausend!" As you can see, Franz Thausend was not exactly a naturalist and chemist - in his ideological baggage you can find echoes of the Gnostic and Kabbalistic heritage, which prompted him to take the first steps towards alchemy.

However, in the case of the alchemist Franz Tausend there was not only a mystical component. As mentioned above, it was possible to detect political moments in it without any problems. Recall that according to the Versailles Peace Treaty, Germany had to make payments to the victorious countries in gold. And it required a lot, a lot of gold. Didn't the conclusion suggest itself that the synthesis of gold was supposed to solve many of Germany's foreign policy problems? Indeed, at some point there was a conversation between Thausend, Mannesmann and August Lenze, the former president of the board of the German Pension Bank. During the conversation, the possibility of using the gold "received" by Thausend to pay reparations was discussed. In one of the Munich newspapers the following lines were printed: "It is not clear whether one should cry or laugh when such high-ranking people with perfect seriousness considered the possibility of paying at the expense of gold, which Thausend allegedly could synthesize ... Thausend (to witness Lenze): "I distinctly remember that you complained that the German Empire<sup>221</sup> could not issue a banknote of 10 marks without being under the strict supervision of the Entente countries. I worked out a plan that would make it possible to reinforce the German mark with gold, and at the same time help in paying pensions and improve agriculture." Witness: "Yes, and I remember that I showed you a sample of a banknote of 10 marks, on which was the seal of the Entente! Further, August Lenze stated: "After that, I objected to Mr. Mannesmann that to get rid of the burden of reparations, a huge amount of money was required, in addition to this, one had to have an enormous amount of gold bars. On top of that, the whole operation had to be carried out through the Reichsbank!" In addition to the problem of paying reparations, Franz Tausend's gold-making projects were also discussed at the trial. Küchenmeister testified: "It was planned to strengthen German industry, as well as to acquire vacant land on which peasant settlements could be created." Both of these projects were aimed at significantly reducing unemployment in Germany. However, this should have been only a consequence of the implemented "alchemical" policy.

However, even if the alchemical experiments were successful, that would be only half the problem. In this case, it was necessary to take into account the laws of the market. The production of synthesized gold on an industrial scale would inevitably lead to a drop in its price. Moreover, it could cause a new economic crisis. As a result, gold would be "real wealth" for a very short time. The solution to this problem could be helped by keeping the very fact of gold production in the strictest confidence. But even in this case, sooner or later there would be a fall in the price of gold, since the supply would exceed the actual demand. In addition, it seems very doubtful that for a long time it would be possible to hide the fact of gold production in a new way. In this case, the problem seemed almost unsolvable. Therefore, one must ask the question: why did representatives of the German industry, who are well aware of the laws of the market and its laws, agree to invest money in the Thousand project? This question becomes doubly pressing if one takes into account the personality of the lawyer who worked for the Thousand Society. Bukeley was not only a member of the Munich city council, representing the interests of nationalist organizations, but also a financial consultant, who was considered an expert on many economic and economic issues. In addition, it should be pointed out that August Bukeley was an employee of Gottfried Feder, the developer of the economic program of the National Socialist Party. Bukeley and Feder together developed more than one economic document for the NSDAP.

Did Bukeley, who knew market laws very well, did not see the danger in the mass production of artificial gold? Of course, he was well aware of the possible risks. However, we must pay attention to the fact that before the ideas were voiced about paying off reparations, supporting industry and developing agriculture,

industrialists and politicians close to Thousand spoke of something completely different. They planned to change the world monetary system, which was supported by banks of issue. Those, in turn, supported world currencies with the help of their own reserves of gold. During the Tausend trial, one of the Munich newspapers reported: "It took a lot of effort to prevent the witnesses invited to the trial from engaging in purely political propaganda. Initially, they planned to destroy the power of gold as such." Only a year after the end of the process, the judge who presided over it decided to comment on this: "We are talking about young people who were in the grip of nationalist ideology. They firmly believed that they could feed the world capitalist system with Thousand's gold, poison it, pay reparations, cause the collapse of capitalism, which would make all the results of the world war meaningless. Actually, already at the very process, Rinhardt stated: "We planned to weaken the existing form of the economy with measures specifically aimed at this." The press, on the other hand, preferred to quote other words of Rinhardt: "We in our circle proceeded from idealistic intentions. We wanted to show the German people that the power of capitalism, which oppressed them, was based on a soulless metal - gold. We wanted to devalue gold in order to ease the oppression of our people."

The ideas of a national utopia slipped into Bukeley's statements, the author of the curtain was Gottfried Feder. It is possible that it was he who was able to convince Thousand's investors to undermine the position of commercial and issuing banks by satiating the market with artificial gold. Feder, as a member of the Reichstag and an economic expert, was associated with the National Socialist Party all his life. It is difficult to call him a typical Nazi, if only because Feder adhered to the social revolutionary ideas that were cultivated in the "left wing" of the NSDAP, which rallied around Gregor Strasser. As a member of the Thule Society, Gottfried Feder drew up an economic program for the German Workers' Party, which was the forerunner of the National Socialist Party?<sup>31</sup> Gottfried Feder based his program requirements on the idea of combating "interest bondage". He argued as follows: "The establishment of a currency unit in gold becomes a significant obstacle to the much-needed expansion of credit and the provision of work ... The dominance of gold, as a completely harmful phenomenon, leads to an extremely dangerous decrease in means of payment and serves exclusively the interests of the owners of this gold, that is, financial tycoons. For the National Socialist state, the elimination of the gold standard is obvious



a prerequisite for the recovery of the German economy. Jewish thinking puts gold at the center of the problem. The gold standard leads to the fact that we, taxed, are forced to constantly pay interest to Western financial capital. The destruction of interest bondage is impossible without the elimination of the gold standard. However, the authors of the idea of the market being saturated with artificial gold did not take into account the fact that a sharp influx of a large amount of the precious metal would cause a new wave of inflation and could lead to a new, even more terrible crisis.

Walter Hagen, in his book on the counterfeiters of the Third Reich, cited a quote in which Hitler demanded a change in the gold standard, which was supposed to be the key to the prosperity of the German economy: "Based on National Socialist principles, we increased production, the decisive factor in this is efficiency and the readiness of the German economy to organize this performance. Thus, the basis of our monetary system should not be gold, but production." The pronounced antipathy of the National Socialists to gold was explained by a complex of problems, which were expressed in the following "passwords": gold - Jews - percentage bondage - defeat in the war. At first glance, this approach was purely

political, but its analysis reveals not too obvious traces of gnostic dualism. For example, Hitler's political mentor Dietrich Eckart proclaimed in 1919: "Gold never rests. It wants to endlessly devour new spheres, thereby fattening itself. It is driven by a single desire: to be folded to bring even more interest. And so: "Long live war!" In the same year, Gottfried Feder wrote: "The Golden International looks at the reckless deeds of mankind: insane destructive wars, which fell victim to villages and cities, all provinces - this is just a way to get new IOUs. This will continue until all of humanity becomes a slave to the percentage dominion of the Golden International. It is in this that we must look for the true causes of the world war. And further: "Mortgage interest is a diabolical invention of large loan capital. Mortgage interest makes possible the lazy parasitic existence of a handful of moneybags... The destruction of interest bondage means the final liberation of creative labor from the power of secret supranational formations... This means the liberation of man from slavery, deliverance from witchcraft, with which he was entangled, since his soul was in the power of greed... This will be a sentence for a vampire who sucks the ability to work out of our people... My proposal does not involve the improvement of human nature, it is directed against the phenomena that poison our lives, which were artificially invented to be opposed to the inner feelings of man to conquer mankind, to make him a slave of materialism, to deprive him of his soul. Gold is a devilish ghost." A few years later, Hitler also allowed himself similar statements on the pages of *My Struggle*: "We are not addressing you, but to that great army of poor people who are too poor to consider their personal life the highest happiness on earth. We are not addressing those who believe only in the golden god, but those who have other gods... But it only follows from this that for the future we will have to give up too large a wage gap. Let them not tell us that this will lead to a decline in labor productivity. If the only stimulus to intellectual labor were only its high remuneration, then this would mean that we have before us the saddest symptoms of the greatest decay. If this criterion had prevailed in all our previous history, humanity could never have made its greatest cultural and scientific achievements. For we know that our greatest discoveries, our greatest scientific works, the most excellent monuments of human culture - all this did not arise at all as a result of a thirst for high salaries. On the contrary, all this often became possible only because people refused earthly goods associated with wealth. Of course, we will not deny that in our age gold is the ruler of the world. However, we hope that in the near future man will again serve the higher gods. In our present life, much, of course, owes only to the desire for money, but that is precisely why there is so little in our present life without which humanity would become really poorer. Taking into account all these ideological passages, it becomes clear why, during the trial of Franz Tausend, one of the Munich newspapers called

his article in a strange way at first glance: "The Art of Alchemy for the Destruction of Interest Bondage."

## Chapter 12

### GOLD FOR THE COMING REICH

However, one should not assume that the "alchemical project" of Franz Tausend was supposed to be used only for the global undermining of the capitalist system. The fact that one of the most active participants in the experiments was General Ludendorff clearly indicates the intention to use artificial gold for political purposes, that is, to finance nationalist organizations. During the Weimar

Republic, only two representatives of the German high command continued to enjoy significant public support and respect. One of them was Field Marshal Paul von Hindenburg, the second was General Erich Ludendorff. It cannot be said that these high-ranking officers were very friendly. After the defeat of Germany in the First World War, they shunned each other. This was largely due to the fact that Ludendorff decided to link his fate with the radical right, while von Hindenburg continued to be a classical conservative. Ludendorff believed that Germany was defeated in the war because of "a betrayal of the home front." However, one cannot but take into account that the truce of September 29, 1918 was concluded for purely military, and not internal political reasons. However, for Ludendorff, the reality of the autumn of 1918 looked somewhat different: "Berlin could not learn anything from all its previous history. He felt only powerlessness in relation to the enemy. There was lost faith in victory. The idea of a speedy conclusion of peace became stronger than the will to win. The path to peace was by no means seen through the destruction of the enemy. The people missed the moment to win a heavy, but still victory. General Ludendorff was one of the most active propagandists who insisted on the version of a "treacherous stab in the back." They say that the Jews, pacifists and socialists who dug in in the rear, betrayed the soldiers fighting at the front, staged a revolutionary coup, which caused the defeat of Germany in the world war. By the way, these ideas were very popular in German society.

Most likely, in March 1920, General Ludendorff was a member of the "Kapp Putsch", when Erhardt's brigade was able to capture Berlin. By a strange coincidence, Ludendorff was in the German capital at that time. But the putschists failed to hold on to power - a general strike broke out and they were forced to surrender their positions. After that, General Ludendorff moved to Munich, where he met Hitler.

This happened in 1921. Hitler immediately appreciated the propaganda potential of the Prussian general, who was very popular in the country. During the "beer putsch" that took place in Munich in November 1923, General Ludendorff was in the ranks of the National Socialists in revolt. When their column was shot by the police, the general did not stop his movement - he went through all the police cordons. No one dared to shoot at the national symbol of Germany, the hero of a lost war. After the putsch failed, many of the National Socialists were put on trial on charges of conspiracy against the state, which amounted to treason. It was at this time that Ludendorff founded the weekly newspaper *Völkischer Courier*, which was presented to the public as a "militant leaflet of the National Socialist Liberation Movement." The first issue of this newspaper went out of print in February 1924.

Ludendorff felt personally responsible for the fate of this newspaper, and therefore tried to take on all the printing costs. However, over time, they became unbearable even for the general. He struggled to keep creditors demanding their money. And it was at this time that Franz Tausend with his experiments on making gold would come into his field of vision. Immediately, it must be noted that a significant part of the financial resources collected by the 164 Society went to pay off the debts of the *Völkischer Courier*. The connection between the Franz Tausend society and the National Socialist newspaper was revealed even in the choice of the place where

the Thousand Laboratory was established. The fact is that the owner of the building in Gilching, where the laboratory was eventually created, was none other than Lieutenant Otto Fuchs, who was also the director of the Völkischer Courier publishing house. The second company created by Thousand together with Rinhardt (actually "Society 164") in its legal form was a limited liability company. For the most part, it never

advertised its activities, and its participants called it a "product society". Its founders in July 1925 were twenty people. As mentioned above, among them were: Schulze, Mannesmann, Kummer, Lebrecht Strömmel, Fritz Döring, Bukeley and General Ludendorff. Investors, primarily Ludendorff, provided Thousand with eight employees who came from officer circles involved in the activities of paramilitary organizations. In addition, it must be emphasized that it was General Ludendorff's lawyer who drafted the text of the treaty, which was signed by Franz Tausend. According to this document, the general had to direct 75% of the funds raised to "national purposes." Thousand did not show much "appetite" at first. Moreover, the rates of staff members of the "164 Society" were so low that they barely exceeded the subsistence level of those years. It is hardly surprising that the real leader of the 164 Society was not Franz Tausend, but General Ludendorff. During the 1931 trial, Thousand's lawyer pointed out ironically that the "164 Society" would be more correctly called the "Ludendorff Society". "It was the uniform of Ludendorff & Co.!" In view of the fact that the general received 75% of all funds raised, such a comparison was not an exaggeration.

One newspaper report from the courtroom stated the following about the society's funds: , Thousand explained that most likely the money raised was spent on political purposes. Thousand was unable to indicate which party received these funds, as he was not interested in politics and was not a member of any political party. After that, the chairman of the court announced the text of the agreement, which was concluded between the founders of the company. The central figure was Ludendorff. In addition, Ludendorff was designated in the document as a trustee who was supposed to receive 75% of the profits from this entire gold scam. He was not even obliged to give an account of the expenditure of these funds ... When the financial affairs of the 164 Society were examined in more detail, Franz Tausend explained that out of a million marks collected by the organization, approximately half a million went to pay off the debts that were even before society was formed. In particular, the money was used to pay off the debt for printing services that the newspaper Völkischer Kurier had.

A year after the end of the trial, the judge stated in comments to a newspaper that the debt of the Völkischer Kurier at that time amounted to approximately 300 thousand marks. "Indeed, from the very beginning, the general took advantage of the right granted to him to finance not the production of gold (which was never received), but to spend money on nationalist actions." Fritz Küchenmeister also testified to the Völkischer Courier payments at the trial: "My brother Johannes Küchenmeister handed over the money (part in cash, part by transfer to a bank account) even before the 164 Society was founded. In addition, he provided temporary funding for the Völkischer Kurier newspaper. Partially, these funds were given away, but some of them were never returned. The money was allocated to Society 164 in the form of a loan. Some of these bills were later redeemed by Dr. Bukeley.

Rinhardt, among other things, testified at the trial: "Völkischer Courier at that time was a militant herald of a political orientation. Friends of Mr. Ludendorff planned that after the foundation of the society, it would financially support this party newspaper ... Indeed, in 1925, Dr. Bukeley bought out part of the bills so that they would be used precisely for these needs. However, at the same time, Rinhardt categorically denied that there could have been any connection between him and the Völkischer Courier newspaper during the creation of the "first Franz Tausend Society". He emphasized that these connections were established only after the establishment of the "second society" ("Society 164"). "Between

Thousand-Rinhardt did not have any financial relationship with Völkischer Kurier. However, it would be a big mistake to believe that at the time of the creation of the "first society" Rinhardt was a completely apolitical young man. He was already active in the nationalist organization of war veterans "Steelhelm", which was the paramilitary wing of the "German-National People's Party". If only for this reason, Rinhardt was a member of the Berlin "National Club", which was financed by the German industrialist Stinnes. General Ludendorff often visited this club. In this case, the first bridge between Tausend and the nationalist organizations of the Weimar Republic could be thrown not by General Ludendorff, but still by Rudolf Reinhardt. It is possible that it was from Rinhardt that the general learned about the "alchemical project." This is indicated by the fact that, over time, Rinhardt was actively involved in the work of the Völkischer Courier. He became not just an employee of the newspaper, but also wrote some articles for it. Given these circumstances, it can be assumed that the liquidation of the Thousand-Rinhardt enterprise was a kind of concession to influential figures from the right camp, who planned to create the 164 Society.

In any case, Franz Thauzend stated at the trial: "Rinhardt established ties with the Küchenmeister family, and from there he received money. At that moment, the Thousand Rinhardt company had already been liquidated. Rinhardt was engaged in similar activities with other personalities. Wilhelm Frickug was told about me. Nevertheless, I never took an interest in his political affairs. Rinhardt also attended many meetings. He was probably interested in becoming an employee of Ludendorff's party." Rinhardt himself never denied the fact that he took part in the work of the Völkischer Courier, which he repeatedly stated during the trial of Tausend. It could be assumed that the Völkischer Courier was one of the many German nationalist newspapers of the 1920s that eventually disappeared from the political landscape without a trace. However, this was not the case. Ludendorff's newspaper eventually merged with the official party publication of the National Socialist Party, the People's Observer. The National Socialists did not forget about some of the participants in the "alchemical project". Wilhelm Weiss, who was not only a participant in the "beer putsch", but also the editor-in-chief of the Völkischer Courier, on January 1, 1927, became the head of the information department of the People's Observer. In 1932, he was appointed head of the NSDAP's central publishing house. Rudolf Rinhardt was also able to make a career in the NSDAP. He found himself a job in the imperial press office of the National Socialist Party. In the 1930s, together with Max Ammann, he was engaged in the unification of the German press, after which he was able to create a giant publishing concern.

But let's go back to the fate of Ludendorff, the story about which we interrupted at the events of the "beer putsch". The trial of the putschists was considered by many in Germany to be a farce. Hitler was sentenced to five years in prison (he was released already in 1925). General Ludendorff was completely acquitted. On the day he was acquitted, Ludendorff was photographed next to Hitler in the pose of a winner. If Hitler was cut off from political activity, then Ludendorff, as the leader of the National Socialist Liberation Movement, decided to take part in the election of the Reich President of Germany. However, he was not successful in this field. Only 1% of voters voted for him. Hitler, who wrote "My Struggle" in prison, considered that such an outcome of the elections was a shame, and therefore decided to "squeeze out" Ludendorff from the leadership of the National Socialist

movement.

Suppressed by this development of events, Ludendorff decided to slightly change the tactics of his actions. In September 1926, he married Mathilde von Chemnitz, whom he had met in 1923. They were related by belief in conspiracy theories

development of history. Both spouses believed that contemporary politics was under the influence of "supranational forces." They blamed the Masons, Jews and Jesuits for all the troubles in Germany. Ludendorff began to develop his conspiracy ideas in the early 1920s. So, for example, in 1921 he wrote the following about the "world conspiracy": "France and England go hand in hand with the top of the Jewish people. Probably, these countries are controlled by her. The Jews, on the other hand, viewed the world war as merely a means to create their own state in

Palestine". About Catholics, the general reported the following: "In Catholic countries, state power is under the influence of Rome. In Germany, with its predominantly Protestant population, the situation is completely different. Here Catholics cannot serve the cause of strengthening statehood." Over time, Ludendorff's theories began to take on a more radical character - he saw in all political events "manifestations of the activities of the diabolical triad: Jesuit generals, Masonic presidents and the Jewish Sanhedrin." Later, these "forces of evil" were supplemented by "Asian clerics from Tibet", the Dalai Lama, etc.

After his marriage, Ludendorff's views began to take on a distinctly mystical character. This was at least indicated by the name of the organization through which he propagated his ideas - the "Union of the German Knowledge of God." This phrase bore a Gnostic imprint (knowledge = gnosis). In his opinion, the opponents of Germany used for their "subversive work" even foreign words that were introduced into the German language: "Generally accepted concepts are replaced by foreign words that have a completely non-German meaning. 'International' has become synonymous with 'correct', everything 'people's' has been proclaimed 'harmful', and 'friendship of peoples' and 'pacifism' have been declared a dream of eternal peace, but this remains just a dream. The dualistic worldview of Ludendorff found expression more than once in his speeches. So, for example, at a meeting of the "Ring of Higher Education" he said: "In principle, everything is explained by the struggle of two worlds. One principle, which we call 'evil,' is represented predominantly by the Jews. Good is the lot of a noble Nordic man. Looking ahead, it should be noted that General Ludendorff finally severed his relations with the National Socialist Party only in 1928.

What was the significance of the eminent general for the growing strength of the "young" National Socialist movement? He was his sponsor and a kind of producer. It was thanks to Ludendorff that the National Socialists began to receive the first serious financial donations. He was an intermediary between financial, industrial circles and right-wing radicals. In high society, radical nationalists and right-wing extremists were perceived as some kind of "plebeians", while Ludendorff was considered a "worthy man." If only for this reason, the Bavarian right-wing radicals in the autumn of 1923 (that is, on the eve of the preparations for the "beer putsch") did not receive direct funding. The money was first transferred to Ludendorff, and only then he sent them to the NSDAP or other "fighting alliances". In some German research papers, even the version is given that Ludendorff for these purposes could receive funds from Russian (Grand Duke Kirill and General Biskupsky) emigrants. In this case, the funds received by the "Society 164" could be perceived as another source of funding for the National Socialist movement. The conclusion that 75% of the funds donated to Thousand went to the National Socialists suggests itself. However, it is not possible to document this information. The money of the "Society 164" in the amount of several hundred thousand marks was declared "disappeared without a trace" at the trial. However, as early as 1931 (that is, two years before Hitler came to power), perspicacious newspapermen proclaimed that the alchemist's money went to create the Third Reich!

There was only one single witness, whose records indirectly confirmed that Thousand's "alchemical project", albeit indirectly, was nevertheless connected with the NSDAP. We are talking about Professor Otto Wienhaus, who managed to get documents relating to Willy Schubert. Schubert was the architect of Thousand, who was involved in the replanning of Tarang Castle. This story from Schubert's point of view was recorded in 1956. "Once my father told me that Tarang Castle was to be sold. Its owner, Baron von Rekum, lost all his fortune during the years of inflation, and therefore the maintenance of the castle became an unbearable burden for him. Some time later I learned that the castle had been purchased by an Egyptian subject named Fannos. He even had his own estate in Cairo. However, his wife (a German by nationality, a native of Berlin), his sister-in-law and his mother-in-law could not endure the climate of Cairo, and therefore these ladies had to live in Tarandt Castle ... The rooms were cool and even humid ... It was necessary to close the roof castle, which required at least 100 thousand marks ... Under these conditions, the Egyptian refused to redevelop the castle and decided to resell it. When I later arrived to visit my parents, my father told me that a certain Franz Thousand intended to buy the castle. My father had a power of attorney to sell the castle, and therefore it was he who formalized its acq

By chance, I was able to personally meet Franz Thauzend. He came to visit my father to discuss some issues. Thousand seemed to me a very humble person... I was able to muster the nerve to ask to see the castle in order to be able to advise on its repair and redevelopment... We toasted the good fortune of the future project. From Professor Kegel's assistant (Academy of Mines Freiberg) I learned that Thousand had acquired the local mine from the state. I took the opportunity to ask about this. I wondered if he intended to mine silver there. I knew that the work of the mine was suspended, since it could no longer produce a significant amount of silver, and some of the adits had become completely unusable. But he told me that he was creating a research structure there, where chemists and electrical engineers would work. He did not intend to mine silver in the usual way, but to "produce" it according to his own developments. Silver was planned to be mined by electrolysis, for which it was necessary to conduct electricity into the mine. At the same time, he did not need expensive equipment, which was necessary for laying new adits. He didn't plan to drill. He was obsessed with the fantastic idea of smelting silver directly from the earth by passing an electric current through it ... During our next conversation, Thousand informed me that he owned a castle in Italy. In addition, he wanted to mine gold directly from the ore in Munich. He wanted to use the huge sums received for the development of his own enterprises. However, most of the profits were supposed to be directed to the needs of the political party, namely the NSDAP. The next morning, in his car, an old and shabby Ford, we went to a Dresden bank ... "

With this form of financing of political organizations (that is, through the "Society 164"), investors and creditors had many problems. But it should be noted that at the same time they received some tax benefits. Back in 1920, a law was passed in Germany that provided for tax breaks for people who donated money to political parties. However, the exact wording of the law spoke of "cultural, charitable, socially useful and political associations." All other laws did not say a word about "political donors". Their position was too precarious to be taken as the only possible way to finance the German nationalists. For this reason, the search for options and alternatives began. This may explain the behavior of some of Society 164's investors and creditors. This is indicated by the words of Küchenmeister, which he involuntarily uttered during the trial of Thousand. He stated about

what his family wanted

to help Ludendorff, the Volkischer Courier, and therefore transferred 80 thousand marks to Society 164. Journalists could not fail to note that "the witness tried to present this extremely dubious financial transaction in the most favorable light." "He claimed that he did not demand from the society a receipt for the money received." Difficulties during the trial were also related to the fact that the "164 Society" pursued "scientific-idealistic goals." Again, it must be emphasized that scientific associations in Germany at that time enjoyed tax benefits. If we evaluate the amount that we managed to collect as a whole for the Tausend project, then it was more than one and a half million marks. Witnesses at the trial were reluctant to elaborate on the extent of their donations, loans, and investments, as the automatic question arose that money earmarked for political purposes was not included in government tax revenues.

Even if the production of gold looked like a gamble, there was another enterprise behind it, namely, fraud with the money collected under the "164 Society". There is circumstantial evidence that this was by no means Ludendorff's only attempt at a money transaction. In 1929, the Munich press wrote: "The Thousand case is very reminiscent of one case of fraud that was considered two years ago by the Munich court. Then someone claimed to have discovered a method for the production of gold from salt. Industrialists who wanted to make fabulous profits provided this subject with considerable sums. In that case, the name of Ludendorff also flashed, as one of the organizers of the alchemical enterprise. Modern German researchers were able to find documents in the archives that concerned Hans Unruh, a sales agent from Berlin. He claimed to be able to organize a massive

production of gold, using ordinary salt as a starting material. To establish this process, Unruh founded the Nitor Research Society. However, it quickly became clear that the sales agent in question was a scammer. In May 1926, Hans Unruh and his assistant Reinhold Kruzenbaum were charged with deceit and fraud. The surviving text of the indictment allows us to reconstruct some of the details of this story.

"Unruh left the real school in high school. During the war he was a pilot. Then he repeatedly worked as a commercial representative of various firms. His twin brother Willy was trying to invent a machine that would generate electricity in a completely new way. For this reason, he was accused of fraud, then brought to trial and received a prison sentence. After the trial of Willi Unruh, Hans Unruh took over the implementation of the project to create a new electric generator. He was able to earn a livelihood in the amount of 200,000 marks by luring them out of the sales agent Max Gröning, who was interested in a new apparatus for the production of electrical energy. These funds were transferred to Unruh through Kruzenbaum... In the autumn of 1924, Unruh first came up with the idea of depicting the synthesis of gold. This was originally a scam. Due to this scam, he received money that allowed him to live in a big way. As a result, during his visit to Munich, he lived in the fashionable hotels "Bavarian Court" and "Exlsior" ... To give credibility to his deception, he took advantage of the similarity of his name with one noble family and appropriated the title of baron ... Unruh has no permanent occupations ... It was very characteristic of him that he could produce two kilograms of pure gold from a wagon of salt. The documents went on to say: "Since 1924, Unruh has been embroiled in dubious financial ventures. To pay off the existing debts, he resorted to the following method: he turned to people whom he considered wealthy and solvent. He deliberately misled them by making a discovery, thanks to which, with the help of an electric current, it was possible to obtain gold from trusted salt. He put on

that the use of this imaginary discovery could bring considerable profits, but this required investment in his project. To deprive potential victims of fraud of any doubts, he showed them a supposedly open method of extracting gold from salt. This happened right at Unruh's apartment. Many of the victims were personally present at the demonstration of these experiments. The experiments themselves consisted in the fact that an electric arc was generated, which was passed through the salt. Then came the statement that after several hours of electrical action on the salt, drops of gold appeared in it. At the end of each experiment, he set fire to magnesium powder, which he sprinkled on salt. Unruh was well aware that this process had nothing to do with gold mining. However, the victims present at the demonstration could independently conduct this experiment, after which they found small droplets of gold in the salt. To achieve this effect, Unruh acquired gold wire. During the experiment, he added small parts of it to salt. Unruh mastered this trick so well that no one could notice the deception ... In this way, he managed to mislead seven people who believed that he could mine gold ... The financial affairs described below were handled by Kruzenbaum, whom Unruh made his fiduciary in matters related to the alleged possibility of gold production. Unruh guaranteed him a percentage share in the profits. Kruzenbaum's task was to sell or raise financing for Unruh's "gold enterprise"... On April 1, 1925, Kruzenbaum managed to interest the Berlin salesman Friedrich Minoaks with the alleged discovery of the possibility of obtaining gold. He brought him together with Unruh. He gave Minoaks false information. After that, he attracted Minoaks and his partner Alfred Panofsky (both directors of a trading company in Berlin) to finance his invention. As a result, a check for 50,000 marks was received from Minoaks. A similar amount was received from Panofsky ... After Unruh managed to convince the sales agent Otto Hennemann, he planned to put the profits he received into the creation of a mineral fertilizer factory and the development of a marble quarry. "Henneman, like salesman Hans Bernhardt, learned about Unruh's project from newspaper advertisements. It talked about the possibility of the project, and also talked about the search for investors. Unruh assured the people who provided him with their capital that, among other things, he was connected with the leadership of the state. In particular

it was said that after a personal conversation with Hindenburg, the German government agreed to purchase a new electric current generator from him for 50 million marks.

Like Franz Thauzend, Hans Unruh was supposed to participate in an investigative experiment - under strict supervision, Unruh was supposed to synthesize gold in one of the laboratories of the Munich Technical Institute. The documents preserved a description of this event: "Unruh was taken by car from the remand prison to the technical institute. To avoid the possibility of tricks, a surprise was prepared. The alchemist was forced to strip completely. After that, he received other clothes. After that, Unruh lost his confidence. Meanwhile, forensics searched his old clothes. They found several grains of gold in the lining of the jacket... In all his past experiments, he put pieces of gold wire in salt under one of the graphite pins of the arc lamp. So he managed to "get" gold from table salt.

During the investigation, Hans Unruh nevertheless agreed that he was engaged in fraud. At the same time, Kruzenbaum continued to insist that he believed in the possibility of obtaining gold, since he completely trusted Unruh. Before the start of the trial, Hans Unruh was examined by the forensic psychologist Vogt. He found that his ward was "a psychopath, obsessed with fantastic ideas, who showed hysterical traits." On July 20, 1926, the court sentenced Hans Unruh to 4 years and 8 months in prison, plus the time spent in pre-trial detention. Kruzenbaum was

acquitted and released straight from the courtroom. Some time later, after an appeal, Unruh's term in prison was reduced to 3 years.

After reading the above documents, the question may arise: what does General Ludendorff have to do with it? To answer it, we need to pay closer attention to one of the victims of Unruh's actions - namely, the industrialist and trader Friedrich Minoaks. In 1919, Minoaks (1877-1945) was general manager of the Berlin branch of the Stinnes concern. His tasks included ensuring the economic expansion of the concern into the automotive industry, paper production and printing. In 1920, Minoaks was assigned to manage the Koholit chemical enterprise, which was part of the Stinnes industrial group. Things were going well for Minoaks, and therefore in 1921 he allowed himself to purchase a country mansion in Wannsee. However, Minoaks has never been limited to purely economic activities. In 1922 he became interested in politics. As a result, in 1923, he met General Ludendorff, who introduced the industrialist and trader to various ultra-right and nationalist organizations. So the Stinnes concern was involved in the financing of the German Fighting League, which was created on the basis of the Oberland alliance, the Imperial Flag organization and the assault squads (SA) of the National Socialist Party. It was Friedrich Minoaks who was responsible for providing money to this far-right coalition. It was the "fighting alliance" that was the driving force behind the "beer putsch" that took place in Munich in November 1923. At that time, Minoaks' country house was used more than once for meetings of leaders of nationalist organizations. In October 1923, a quarrel broke out between Stinnes and his subordinate, after which Minoaks created his own coal trading company. But even in these conditions, he did not stop his political activities. In 1932, Minoaks became a board member of the Society for the Study of Fascism, which was supposed to coordinate the activities of all nationalist and far right organizations. When the National Socialists came to power in 1933, the merchant was invited to join the Academy of German Law. For some time he rested on his laurels, but in 1940 he was arrested. Minoaks was accused of financial mismanagement. To get rid of his debts, he was forced to sell his estate in Wannsee. The buyer of the mansion was none other than Heydrich. However, the purchase was officially registered with the Nordhav fund. It was in this building that the infamous "Wannsee Conference" was held in 1942, at which the problems of the "final solution of the Jewish question" were discussed. However, all this did not save Minoaks from prosecution. In 1941 he was sentenced to five years in prison.



During the trial of Unruh, Albert Hirt was interrogated as a witness. He testified: "On May 15, 1925, Lydia Stolenberg, a confidant of Kruzenbaum, went to Munich. There she met with her friend Otto Landgraf, whom she told about the possibility of obtaining gold ... Landgraf at that time was a confidant of Unruh. It was Landgraf who introduced the participants of this "alchemical project" to the engineer Albert Hirt, who worked in Stuttgart. After that, Unruh held several demonstrations of his experiments in Berlin and Stuttgart. Landgraf and Hirt were so impressed by them that they immediately established a research society, which was supposed to study the "discovery" of Unruh. On August 30, 1925, Hirt and Landgraf transferred an amount of 27,000 marks to the society's account.

Albert Hirt was such an interesting figure that he deserves special attention. He could hardly be called a naive simpleton who could be deceived by an enterprising adventurer. Albert Hirt was a Swabian inventor who combined his research with commercial activities. So, for example, in 1905 he founded the Norma-Kugel enterprise in Stuttgart. However, Hirt's sphere of interest was not limited to this. In Bavaria he was known as one of the financiers of the Radical Union.

"German National Defense" (Trutzbund). The organizational leader of the Trutzbund was Hirt's close friend, Alfred Roth. After the German National Defense was banned in 1922, Roth hid for some time on the estate of Albert Hirt, located on Lake Constance. Hirt's figure is also notable for the fact that he was friends with Fritz Küchenmeister, who was not only a right-wing activist, but also a witness in the case of Franz Tausend.

If we summarize all this information, it turns out that the "alchemical projects" of Franz Tausend and Hans Unruh, which at first glance seemed like a fraud, were in fact just a cover for fraud, the purpose of which was to finance ultra-right organizations, including the National Socialist Party. During the court session on October 19 in the Unruh case, "high-ranking personalities" were mentioned, who believed that thanks to this adventure they could get funds for "national purposes." A complete list of these personalities was not made public, but the names of representatives of the Coburg dynasty were mentioned, including the Bulgarian king Ferdinand, who abdicated in 1918, and the Russian general Biskupsky, who in Germany was the spokesman for the interests of monarchists and legitimists. A few years later, something similar would be said at the Franz Tausend trial. As you can see, in addition to the desire to get gold artificially, the motive for political financing was clearly manifested in the stories mentioned. In both cases, the names of Biskupsky and Coburg princes were indirectly mentioned. And this automatically led to Russian emigrant circles.

In the circles close to General Ludendorff, in the 1920s, the restoration of the Russian monarchy was considered the main goal of "Ostpolitik", which was the reason for close contacts with General Biskupsky. Monarchist Russia was seen by Ludendorff as an ally of the German Reich - both countries had to wage a fierce struggle against the "Versailles dictatorship". Was it possible in the case of Franz Tausend that the final recipient of the funds raised at the end of the chain was the NSDAP? Such an assumption was not an exaggeration or idle conjecture. In this case, one must take into account the fact that one of Tausend's investors was King Ferdinand of Bulgaria, who in the early 1920s provided money not only to Ludendorff, but very willingly credited the National Socialist Party. The Coburg dynasty, to which King Ferdinand belonged, in the period from 1922 to 1924 financially supported the "young" National Socialist movement. In addition, one should not forget that in 1921 a congress of Russian monarchists was held in Reichehall, at which the organization "Aufbau - economic and economic association of the East" was established. This organization immediately came to the attention of the OGPU. In the documents of the Soviet special services, in particular, it was reported: "Aufbau. The activity of Scheibner-Richter! 251, who is at the head of the Aufbau society, is extremely interesting. This society, officially pursuing purely commercial goals, is in fact a secret political German monarchist organization. Scheibner is certainly instructed in

all his actions by Biskupsky, who uses it for his combinations. At the present time, Scheibner and Biskupsky are playing an extremely complex political game, which, in the main, sets itself the following goals.

- 1) Restoration of the Habsburgs [on] the Austro-Ukrainian throne. To work in this direction, they have Colonel Bauer, who is in the closest relationship with Biskupsky. In Austria, special detachments consisting of Germans are being organized under the leadership of German officers sent for this purpose from Bavaria. These detachments cross the border quietly and spread ... They are especially strongly developed in Tyrol. The whole undertaking with the aforementioned Wilhelm of Habsburg, in which Scheibner and Biskupsky play a prominent role, was a preparation for a general plan of a larger scale.
- 2) Restoration of the Wittelsbachs to the South German throne (Bavaria, Württemberg, Stuttgart). Undoubtedly, in this combination, Scheibner and Biskupsky are supported by the Bavarian Royal Party and the German nationalists DNFI.
- 3) Connection with Hungary, which by that time should merge with Austria under the scepter of the Habsburgs. In Hungary, work in this direction is carried out by right-wing Hungarian circles, which are in close connection with those in Bavaria.

The conclusions of the OGPU staff were interesting: "Undoubtedly, in this whole combination, the main driving force is the Ludendorff group, in whose hands is all the preparation for the coup planned in Bavaria, developed both in the military and in the civilian units." Max Erwin Scheubner-Richter, who headed the Aufbau, is of interest not only as a foreign policy consultant, but also as an ally of Hitler. Scheubner Richter in the early 1920s served as the ideologist of the National Socialist movement. However, he died during the "beer putsch", after which he was ranked among the "martyrs of the movement." It was after the death of Scheubner-Richter that another "Russian German" - Alfred Rosenberg - began to claim the role of the main ideologist of the NSDAP. If we talk about the activities of Aufbau, then its main task was to establish contacts between German economic circles and Russian emigrant monarchists. So, Aufbau received support from MAN firms and Mannesmann enterprises. The money collected by this organization was distributed between Ludendorff and Biskupsky. For this reason, all the "alchemical projects" associated with the name of Ludendorff (Unruh and Tausend) can by no means be regarded as an end in itself, but just a cover for financing ultra-right German and Russian émigré organizations that had a pro-German orientation.

Relations between Hitler and Ludendorff were not always equally good. If at the trial in 1924 Hitler spoke of "the general I idolize", then a few years later he considered him a burden that interfered with the party. However, after coming to power, Hitler decided not to forget about Ludendorff, who took a kind of respectable place in the "national socialist pantheon." In 1942, during one of the table conversations, Hitler expressed the idea that Ludendorff's grave should become "one of the most revered shrines." Later, a project was created, according to which Ludendorff's burial was to become the semantic core of the new "Soldiers' Hall" in Berlin. That is, despite the quarrel with the general, Hitler still did not hesitate to be obliged and grateful to him.

## Chapter 13 SECRET SOCIETY: MYSTICS OR PUTCHESTS?

With the beginning of the November Revolution of 1918 in many German cities, power began to pass to the soldiers' and workers' councils. Numerous counter-revolutionary formations tried to resist the Soviet movement, from which the so-called "volunteer corps" - freikorps began to take shape. Among the White Freikorps, the most prominent figure was the captain of the German Navy Hermann Ehrhardt. He managed to rally several hundred soldiers around him in Wilhelmshaven. This formation is known in history as the "Ehrhardt Brigade". Two years later, based on the provisions of the Treaty of Versailles, the demilitarization of Germany was to begin. One of the steps of the Reichswehr Minister Gustav Noske

began the dissolution of volunteer corps, including the "Erhardt Brigade". At that time, it had more than a thousand armed men in its ranks. The Berlin government, which "made concessions to the countries of the Entente", aroused no less discontent among the counter-revolutionary officers and soldiers than the communists and the Soviets. On the eve of the final dissolution of the brigade, the "Union of former officers of Erhardt" was formed, the honorable chairman of which was

Hermann Ehrhardt himself was elected. All organizational matters in the new union were handled by the second chairman, Friedrich von Abendroth. This naval officer was a veteran of the Ehrhardt Brigade, took part in many military actions, and later began to play an important role in the Consul organization created by Ehrhardt. Provoked to rebellion, the soldiers of the Erhardt Brigade captured Berlin in 1920. In this undertaking, they were tacitly supported by General Ludendorff. However, the nationalist-minded landowner Wolfgang Kapp was considered the formal leader of the putsch, who was proclaimed the new Chancellor of Germany. The success of the rebels was not lasting. Within a few days after the coup, Berlin and the territories adjacent to it were engulfed in a general strike, clashes began with workers' detachments. Ehrhardt and his soldiers were forced to take refuge in Bavaria. After the Munich Soviet Republic was defeated, this southern German land turned into a Mecca for nationalists and far-right politicians. It was in Munich that Hermann Ehrhardt founded a secret alliance, which was called the Consul organization. In German literature and historical sources, it is often referred to simply under the abbreviation OK. The organization takes its name from a nickname that Erhardt once had. The new secret society set itself the goal of committing terrorist acts against representatives of the democratic republic. To better understand the further development of Consul, it should be mentioned that the organization published a magazine called Viking. The OK statute defined the "Consul" as a "secret organization" that was open only to "nationally oriented Germans." It could not include "Jews, as well as any kind of foreigners." The Charter of the OK was not particularly liberal. For example, § 11 determined that any "betrayal" of the interests of the "Consul" was punishable by death. The execution was to be carried out by the so-called "court of Thema". The "Courts of Thema" were a borrowing from the Middle Ages - this was the name of the secret courts, which in Westphalia passed sentences on objectionable nobles.

The functionaries of the "Consul", taking advantage of the military helplessness of Germany, without any hesitation collected "tribute" from the industrialists, which was supposed to go "for the needs of the movement." At a later trial, one of the lawyers stated that the number of the Consul organization at its peak was 5,000 people. "Consul" was active in the arms trade, establishing links with Ireland and Finland. Throughout the country, the OK had secret weapons depots. The proceeds from smuggling also went to political purposes. In 1921, one of the leaders of the Consul, Manfred von Killinger, explained why the form of the "secret society" was chosen. It was assumed that the Berlin government had deprived the Ehrhardt Brigade of the opportunity to exercise open influence on politics, and therefore, after its dissolution, this influence was to become secret. However, in May 1923, the Consul organization was banned. Erhardt did not remain idle for long, as the Viking alliance arose in place of the Consul. In 1926, the Prussian Minister of the Interior reported about this new association: "The Viking League is the unspoken continuation of the Ehrhardt Naval Brigade, which was disbanded in the spring of 1920 after the so-called 'Kapp Putsch' ". Later, the brigade was transformed into the Consul organization. In February 1924, the police in Hama confiscated documents from which it followed that the union was preparing a violent overthrow of the constitutional order. This was to take place on the so-called "day of the national revolution". To this end, combat groups were created throughout Germany, and weapons were distributed among secret warehouses.

The Charter of the organization "Consul" from the very beginning provided that the name "Viking" could be used as an official cover for the "secret society". The Viking Union, like the Consul, was established in Munich, and Hermann Ehrhardt was its chairman. From the Charter of the Viking Union it followed that "the union is striving for the revival

Germany on a national and popular basis through the spiritual education of its members. Hermann Erhardt, building his ideology, relied not only on terrorist methods, but also "convicted" the Entente countries of racial decay and indulgence of "Jewish gold". One of the directives of the leadership of the Viking alliance said: "France, terribly suffering from its own racial decay, painfully perceiving its own weakness and the threats associated with it, actively attracts representatives of the yellow and black races to its side. By imposing on the world the phantom of Gallic continental power, France is actually polluting the soul of the white world with racial mixing. Fight to the last or perish - that is the fate of the national German world... In Western Europe, the Praetorians of French politics have already settled - black and yellow-skinned mercenaries who are armed and supplied with international capital. Representatives of this capital, even in their outward signs, are much closer to colored hordes than to a white man ... Their highest moral principle is the desire for conquest and enrichment. Wealth is the source of their strength and self-importance... The World War was the triumph of international powers that recognize only gold as their sovereign. They deceived and pushed peoples against each other. Their weapon of war has become gold, which is a mortal enemy to all natural national life. Gold has always been and will be the weapon of the capitalist International. Thirst for easy and immoral gain, unprincipled lust for power united this light-fearing rabble, which is difficult to attribute to any particular nation. He uses only individual peoples in his own interests. This rabble does not take into account the traditions that prevail in society. It is only capable of feeding on the nation's blood like an insatiable vampire... It is very rarely possible to lift the veil over this by secret forces... The Capitalist International today moved to America, which can be considered the most powerful country in the world. From there, Judea wants to end the enslavement of Europe with the hands of France!

For some time, members of the Consul organization and the stormtroopers of the National Socialist Party were considered allies. For example, in May 1923, something like a pact was concluded between them. However, on July 4, 1923, this union (at the initiative of the SA leadership) was terminated. When the "Consul" was transformed into "Viking", its official representative Manfred von Killinger repeatedly tried to assure the authorities of the "peacefulness" of the union, whose interests he represented. Despite all these statements, in 1927 the Saxon Ministry of the Interior banned the activities of the Viking Association. After that, members of the banned organization moved either to the ranks of the NSDAP or to the Steel Helmet. However, this did not prevent them from maintaining informal ties with their former commander Hermann Ehrhardt, who continued to control part of the far-right paramilitary organizations. Even Manfred von Killinger joined the National Socialist Party. This happened in 1928. After the National Socialists came to power, the remnants of the Ehrhardt Brigade, whose members considered themselves a kind of elite, were transferred to the submission of Heinrich Himmler, and then poured into the SS. Ehrhardt himself was very ambivalent about Hitler and his regime, and therefore, on the eve of the "night of long knives", he disappeared into Austria.

In the environment of Captain Ehrhardt, General Ludendorff's idea of a "treacherous stab in the back" was very popular. Recall that according to this version, liberal and left-wing politicians were guilty of the defeat of Germany. It was they who provoked the November Revolution of 1918, the collapse of the monarchy, the creation of workers' and soldiers' Soviets. Later, most of these politicians ended up in various political parties of the Weimar Republic, but radical nationalists united them all in the category of "November criminals." In the list of "traitors" at number one was the liberal politician Matthias Erzberger, who in 1918, on behalf of Hindenburg, concluded a truce with the Entente countries. In 1921 during

while relaxing at a resort, he was shot and killed by two former combat sailors. As it turned out, the attackers were members of the Consul organization. It was not just a political assassination attempt, since it turned out that the killers were once activists of the Ariosophical "German Order". The attempts made by the "Consul" did not stop there. On June 4, 1922, two men threw hydrocyanic acid in the face of the first republican prime minister, Philipp Scheidemann. Only by force of circumstances did this Social-Democratic

the politician was not poisoned. On June 22, 1922, Foreign Minister Walter Rathenau was shot dead. It became one of the most high-profile murders of the Weimar Republic. On July 3, 1922, an attempt was made on the life of the left-liberal publicist Maximilian Harden in Berlin. He did not die, but was seriously injured.

The investigation into the murder of Walther Rathenau was able to collect thirty-three volumes of documents. One of these volumes was devoted exclusively to Friedrich von Abendroth, who at one time was the second chairman of the "Union of former officers of Erhardt." After the murder of Matthias Erzberger took place, the authorities were able to establish that the "secret organization Consul" was behind him. In addition, the investigators managed to find out that the "Consul" was divided into four unrelated groups. Erzberger's killers, Schulz and Tilliessen, were employees of the Bavarian Woodworking Company, whose director was none other than Manfred von Killinger. It was suggested that this enterprise was just a front for the activities of a terrorist organization. When the police began to search the offices, it turned out that most of the papers and documents had been destroyed the day before. In the end, the court failed to prove that it was the Consul organization that acted as the customer and organizer of Erzberger's murder. Most of those arrested were released. Despite the suspicion of conspiratorial activity, they could not be charged with involvement in the murder. The Bavarian judges even acquitted the head of group "B" of the "Consul" organization, who actually instructed Schultz and Tilliessen to eliminate Erzberger. The judges considered that a man blind in one eye could not order the murder! Themselves, Schultz and Tilliessen preferred to maintain deathly silence. It should be noted that they were generously rewarded for this. Their families received generous donations from the accounts of Ehrhardt's National First Aid organization.

At first glance, there were no details in this whole story that would indicate the connection of the "Consul" with the Thousand project or other "alchemical enterprises". However, if you carefully study the materials of the case of the murder of Walter Rathenau, you can find many very interesting details. It turned out that the Mercedes convertible, on which the killers quickly overtook the car of the Minister of Foreign Affairs and from which they opened fire on Rathenau, was provided by "manufacturer Johannes Küchenmeister from Freiberg (Saxony)"! So, on June 24, 1922, there was an attempt on Rathenau. And already on July 1, 1922, on the territory of the Küchenmeister enterprise, the police discovered a secret weapons cache. According to the memoirs of Ernst von Salomon, a participant in the assassination attempt on Rathenau (after his release from prison, he became a writer and a prominent public and political figure), then Hermann Fischer, the head of the "actions" that were carried out by the "Consul" on the territory of Saxony, planned to smuggle weapons from Freiberg to the Sudetenland Germans, so that they could resist the authorities of Czechoslovakia. And again, Johannes Küchenmeister was drawn into this adventure. After it became known about the murder of Rathenau, Küchenmeister urgently fled to Austria. The Austrian authorities refused to extradite him. He returned to Germany voluntarily in December 1924, when he received guarantees of immunity. However

the first trial of the murder of Rathenau, which took place in October 1922, took place after all without the participation of Küchenmeister. The second trial started in June 1925.

At the second trial, the testimony of Günther Brandt and Johannes Küchenmeister were to be taken into account. The latter, being in pre-trial detention in Austria, wrote panic letters to his father in Germany. When they were presented as evidence, the court considered Küchenmeister "a psychopathological person who fled due to alleged involvement in the murder." At the same time, one of Rathenau's killers openly stated that the German Foreign Minister was killed because he was "an adherent of creeping Bolshevism" and "one of the three hundred accomplices of the wise men of Zion." The liberal and leftist press criticized the second trial for the fact that it resulted in "an incomprehensible verdict, which was a formal mockery of legal consciousness."

We should be interested in several other points in this whole story. If we take into account the connection of the Küchenmeister family with the Consul organization, as well as with the Society 164 and the Society for Chemical Research, founded by Franz Tausend, then we can assume that a well-developed illegal network operated on the territory of Saxony, which occasionally manifested itself in separate political and economic scandals. The picture will become clearer if we add here the references to the "German Order", "Mecklenburg Ku Klux Klan" and "Bavarian Woodworking Enterprise". It remains only to find out to what extent the other participants in Thousand's "alchemical project" were connected with this underground organization. At the trial, Adolf Kob was repeatedly asked if he was an employee of the Society for Chemical Research in 1927. The same said: "I was connected primarily with society, but not with Mr. Thousand ... I was instructed to keep correspondence, as well as deal with accounting issues ... I was paid a monthly salary of 500 marks and issued a certain amount for invoices expenses". There would be nothing strange in these testimonies, if you do not take into account that in 1923 Kob was one of the Saxon activists of the Viking Union. Looking ahead, it should be noted that some time after the end of the Tausend trial, he was appointed Ober-Gruppenführer of the SA, and during the years of the National Socialist dictatorship he was a member of the Reichstag.

Other testimonies made by Herbert von Obwurzer may also be of interest: "Approximately February 12, 1928, in addition to me, Messrs. Philipp von Scheler, von Abendroth and Kob were present at the meeting ... On February 13, the meeting was attended by: Gegenbaur, Killmay, Philipp von Scheler, Wolf and your obedient servant. Later, by special invitation, Mr. Mannesmann arrived." It is immediately evident that many of those who participated in this meeting were associated with the Consul organization. More detailed information could be given by Friedrich von Abendroth, but he died before the trial of Tausend began, and therefore took many of the secrets with him to the grave.

If you look at the biography of Herbert von Obwurzer, whose last name came up at the Thauzend trial, it turns out that he was not a very "simple person", as it might seem at first glance. Leaving aside the fact that he donated 33,000 marks to the Tausend organization in March 1927, we should be interested in other information. Herbert von Obwurzer studied in the cadet corps of Innsbruck in 1906-1907, where he made good connections in military circles. After the revolution of 1918, he ended up in the "Iron Division", a freikorps that fought, including on the territory of Silesia. In January 1921, he was seen as chief of staff of the Tyrolean Heimwehr (Austrian analogue of the Freikorps), which received support from the organization "Chancellor" (Orka)!261. "Chancellor"

dealt mainly with

supplied weapons to the Bavarian civil self-defense units bypassing official channels. Later, he was authorized to create military units in Upper Austria, which again received funding from Bavaria. A year later, von Obwurzer was a confidant of Colonel Max Bauer, who not only prepared support for the Kapp putsch, but also helped the rebels contact General Ludendorff. Von Obwurzer was almost always associated with the Bavarian separatists, who dreamed of separating Bavaria from Germany, uniting it with Austria, after which they intended to restore the monarchy in the united state. In any case, von Obwurzer was neither an accountant, nor a secretary, nor a chemist. He was a specialist in the preparation of armed actions. And this was by no means an isolated case. Another collaborator of Thousand was Bruno von Mengden. When he got into the "alchemy project", he was 40 years old. Until that moment, he had never studied chemistry, but was one of the referents of the Bavarian civil self-defense units. Like von Obwurzer, he was in charge of arms supply.

Obwurzer also reported on the experiments that Franz Thauzend conducted at the apartment of the major Austrian industrialist von Schöller: "Besides me, Messrs. Bukeley and Thauzend, Richard and Philipp von Schöller were also present, and Baron Bardolph and Mr. Preleutner also appeared from time to time." The court, of course, was interested in Philipp von Schöller, and therefore almost no attention was paid to Baron Bardolph, and he was more than a remarkable figure. In 1932-1937 he was chairman of the "German Club" (Vienna), in

within which the ideas of unification with the Third Reich were promoted. After the Anschluss of Austria, the baron became a member of the Reichstag, and was also elevated to the rank of SA Oberführer.

So, in the environment of Franz Tausend there were constantly a lot of people, one way or another connected with paramilitary organizations. In addition, Küchenmeister, Abendroth and Kob were activists of the unions that were created on the initiative of Hermann Ehrhardt. The Thousand organization carried out part of its activities in Freiberg, where at one time there were secret weapons stores of the conspirators. It must be emphasized separately that a lot connected the Thousand project with Saxony, that is, precisely the very German land where the activities of the Viking union were banned in 1927. All this suggests that Thousand was used to continue receiving money from German industrialists, which was used by underground nationalist organizations. At the trial, Thousand's lawyer, Count Pestalozzi, unsuccessfully tried to prove that the very "alchemical project" was just a front that hid the activities of the far-right conspirators. At first there were only half hints: "Is it true that the employees of the Tausend society belonged to circles close to General Ludendorff?" However, as more and more information appeared, the lawyer built his own version. "In any textbook on the history of modern political movements, you can read that you were engaged in political affairs under the guise of a commercial firm!" (the phrase was addressed to von Obwurzer). In response, Obwurzer only said something indistinct about the fact that "he and his friends just wanted to help the German economy." In this case, the fraud case could turn into a political conspiracy trial. However, apart from Count Pestalozzi, no one was interested in this, and therefore a number of key witnesses never appeared in the courtroom. The lawyer unsuccessfully tried to save Thousand from imprisonment.

Did Thousand himself suspect that his experiments could be used as cover for a political conspiracy? In court, he repeatedly stated that he had never been interested in politics. These words were confirmed by his longtime "companion" Reinhardt, who during one of his speeches said: "It would be a lie to say that Thousand specifically resorted to nationalist rhetoric in order to enlist the support of patriotic circles. Thousand showed no particular interest in Völkisch ideology... He

even in political matters he held his own opinion. But even if Thousand showed no interest in politics, this can hardly explain why people who did not understand anything in chemistry, but were well versed in weapons and armed actions, became his employees. Ignorance of Thousand himself cannot change the whole picture. Taking into account all these subtleties, one cannot be surprised that on the eve of the trial of Thauzend, the official messenger of the NSDAP, the People's Observer, took a very favorable position towards the defendant. To divert attention from the far-right conspiracy, National Socialist journalists chose to stigmatize Freemasons. This tactic reached its peak when Thousand at the Munich Mint (it is not clear how) nevertheless managed to synthesize gold. The People's Observer wrote: "After the Freemasons got involved, a lot of people want to use Thousand's idea to put it into practice. The scandalous rags are trying to distract our attention with arguments about the conspiracy of the nationalists. His [Thousand's] discovery is being talked about. However, when yesterday he was able to get gold, he completely thwarted the plans of these gentlemen. He did not wait, but made gold from lead. He thwarted all their plans." However, the Munich journalists from among the Social Democrats still could not refuse to cover the political component of the "alchemist's case". The Munich Post wrote: "Austrian putschists often appeared in Tausend's company, which indicates the political goals of the alchemist."

The fact that the specified time was chosen for the adventure with the synthesis of gold was not a coincidence. On the one hand, General Ludendorff's potential investors sought to destroy the world capitalist system by satiating it with artificial gold. Alchemy was perfect for this. However, when Tausend's project took on some organizational forms, the Viking alliance, which was closely associated with Ludendorff and the right-wing conspirators, was banned in Saxony. As a result, the acquisition of production

Küchenmeister's space was just a ploy to allow the former armory of the Consul to be used for its former purpose. However, it still remains unclear by whom and when this weapon was used.

However, traces of Ariosophical organizations cannot be overlooked behind purely political radicalism. Apparently, there were close ties between the Consul organization and the remnants of the German Order. This is indicated by belonging to the Order of the Assassins of Matthias Erzberger. This gives "alchemical projects" a new sound. For example, Rudolf von Sebottendorf founded the Thule Society in Munich, which at first was a legal cover for the activities of the German Order. In 1918, he read to the members of his society a report on "the magic of the pendulum." Rudolf von Sebottendorf always had a penchant for mysticism and the occult. After breaking off relations with the Thule Society in the mid-1920s, he wrote several articles on alchemy. It is highly probable that at one time he tried to interest the members of the Thule not only in the practice of swinging the pendulum, but also in the possibilities that alchemy could give. In the case of such an interpretation, a completely logical model is built to explain why members of the völkisch and Ariosophical organizations tried to put alchemical experiments into practice.

However, the terrorist version is not limited to the storage of weapons in secret warehouses. It is possible that Thousend's chemical experiments could be used to produce poison gases based on hydrocyanic acid. In this case, the Thousend project could be just a cover for military research, which was banned by the Entente countries, who insisted on the complete demilitarization of Germany. The Western countries of the winner intended not only to significantly reduce the number of the Reichswehr, to eliminate all unofficial paramilitary formations

(primarily volunteer corps), but also to prohibit Germany from using and possessing certain types of weapons. In particular, Germany was not supposed to have chemical weapons. During the years of the Weimar Republic, part of the enterprises involved in the development of chemical weapons was transferred to the Soviet Union. This actually put an end to the Entente's ability to control this process. In Germany itself, the possibilities of using gases have been dealt with since 1914. So, for example, in a number of German universities, the qualities of individual gases were studied, which formally were to be used to combat agricultural pests, but at the same time their effect on animals and human organisms was studied. In 1928, in violation of all international treaties in Germany, representatives of the Reichswehr began to use private research institutions in order to develop and study poison gases. In one case, it was about the Steglitzer Strasse enterprise, in the second - about the company "Society for Agricultural Commodities", which allegedly was engaged in the production of mineral fertilizers.

The fact that the production of poison gases was disguised as a search for pest control has become a kind of German "tradition". Many poisonous substances were classic dual-use products. In peacetime, they could be used to control rodents and pests, and in wartime, as military poison gases. For example, as early as 1917, the German Pest Control Society was established as a subdivision of the technical committee of the Prussian Ministry of War. At that time, the chairman of the committee was Fritz Haber, who suggested the possibility of synthesizing artificial gold. After the war, the company was transformed into the "Pest Control Committee", headed by the same Haber. He requested the materials necessary for the experiments, first of all, from Deguss, a German institution that dealt with the storage and use of gold and silver reserves. However, Haber was supplied by no means with precious metals, but with hydrocyanic acid, as well as means for decontaminating poisonous substances. Thus, the infamous toxic substance Zyklon B was born. It should also be noted that tabun and sarin, produced in the mid-1930s, were developed at the IG-Farben enterprises as means for combating agricultural pests.



If we turn to the case of Franz Tausend, then, having carefully studied the documents and testimonies of witnesses, we can find that the idea of creating the first society did not belong to the "alchemist" at all, but to his companion Reinhardt. It was Reinhardt who gave an advertisement in the newspapers in which he offered equity participation in the activities of chemical enterprises. As we already know, at that time Reinhardt was an activist of far-right organizations and was interested not so much in economic issues as in politics. Everywhere he presented himself as a "alfonso", who intended to profitably invest the money of his mature girlfriend. However, for the investment of a large sum, an extremely strange object was chosen - an unskilled amateur chemist. How could Franz Thauzend, who did not even have a chemical education, attract Reinhardt to take the risk of investing in his project? It is worth referring once more to Thousand's testimony, which he made during the trial. He pointed out that on the eve of his acquaintance with Reinhardt, that is, at the end of 1923, he made several discoveries. "For example, I made a product to control pests that caused damage to plants and crops. I also took up the production of mineral fertilizers."

Already from this phrase it followed that Franz Thousand could be engaged in the production of poisonous gases, since pest and rodent remedies at certain dosages could turn into a weapon of war. Thousand himself did not actually hide this. For example, in a 1922 brochure, he openly wrote that he was developing

poisonous substances that could be used against people. Later, he realized that such confessions were not safe, and therefore, among his "collaborators", who, as a matter of course, were specialists in armed actions selected by General Ludendorff, he emphasized that the production of poisonous substances had to be kept secret. Thousand said: "I do not admit that the results of my research should have been revealed to the general public. Deadly substances in this case could fall into the hands of dishonorable people. Therefore, I am looking for trusted employees who can respect the conditions of secrecy, keeping the results of my experiments secret." If we were talking about the production of a simple remedy for combating grass lice, then there would hardly be a need for "secrecy", and it would hardly be Thousand who was talking about "deadly substances." If we assume that Reinhardt from the very beginning planned to establish the production of chemical warfare agents, then everything falls into place. With no criminal record, Franz Thousand was the perfect cover for an underground chemical project.

The far-right terrorists who surrounded Thousand for most of the 1920s were by no means ignoramus about the use of poisonous substances. It must be pointed out again that on June 4, 1922, two nationalists tried to poison Scheidemann with hydrocyanic acid, which they splashed in the face of the first republican prime minister. But the attempt was unsuccessful, and therefore it was quite logical that the Consul organization was very interested in the production of more "effective" means. During the punitive action of 1934, better known as the "Night of the Long Knives", a search was made in the premises belonging to one of the former leaders of the Viking Union, Friedrich Wilhelm Heinz, who at one time was an activist of the Consul. The search protocol read, among other things: "A draft Charter of a secret organization and numerous newspaper clippings were found in a desk drawer, which reported on the frightening actions of an extensive terrorist organization ... The conspirators had to give preference to potassium cyanide, hand grenades, daggers, whose blades smeared with poison. In addition, they had to be fluent in small arms." However, since all this information related to the period of the Weimar Republic, Heinz was not executed. In our case, the fact that the ultra-right putschists in the 1920s were really interested in getting poisonous gases at their disposal is important. Many of the nationalist conspirators were well acquainted with their effects as far back as the First World War. Despite the fact that Germany, as early as 1915, tried to use chlorine as a poisonous gas, for the first time, the actual chemical warfare agent was used by the French. This happened in 1916, when the effect of vinsennite, a deadly gas that was produced on the basis of hydrocyanic acid and arsenic chloride, was first tested. Between 1915 and

1918 France produced 7700 tons of this poisonous substance. At the same time, Germany did not have a single ton of vincennite or its derivatives.

The choice of Franz Thousend's "alchemical project" as a possible cover for the production of chemical warfare agents is a valid and logical version. Since potassium cyanide, which in alchemy was supposed to reveal the qualities of noble metals in substances, was supposed to be used for the synthesis of gold (which, in fact, was not a special secret either for the press or for others), hardly anyone could suspect that he was actually could actually be used to produce poisonous gases. The poorly concealed "alchemical experiments" using cyanides could be a cover for a completely different activity. If we take into account the version of the production of chemical weapons, it becomes clear why the Thousand laboratory

a great many gas masks were purchased, and also why "poisonous green fumes" constantly hovered in the laboratory itself.

The problem of poisonous substances was, as it were, casually mentioned at the trial in the Thousand case. They chose to ignore her. Thousand himself at some point stated: "Then there were several gentlemen in Bozen who were clearly intent on criticizing my experiments. I did not intend to communicate with them, and therefore I declared that I was engaged in the production of poisonous gas! In addition, it should be noted that after Küchenmeister, Bukeley and the chemist Kummer, who represented the interests of General Ludendorff, dropped out of the Franz Tausend project, they founded another enterprise, which was again engaged in chemical experiments. This time, Kummer was placed at its head. It is doubly indicative that the new enterprise is again engaged in the development of means for pest and rodent control!

## Chapter 14 ALCHEMICAL MEDICINE FOR SS

It would seem that after the "alchemical projects" of Unruh and Thauzend were terminated, nothing more indicated that the National Socialists were in any way connected with attempts to produce artificial gold. However, we must not forget that alchemy is not limited to the transmutation of metals. Its most important component is the so-called alchemical medicine. And Reichsführer SS Heinrich Himmler always showed an increased interest in this field of activity. The interpretation of alchemy as merely an attempt to obtain gold from base metals is profane and vulgar. In essence, the main task of alchemy was to obtain a "philosopher's stone" or "red tincture" ("elixir of elixirs"). It was believed that this special substance had many miraculous properties. Converting lead to gold was just one of them. Since the hunt for wealth was in many cases put forward in the first place, many did not pay attention to the fact that, according to the alchemical tradition, the "red tincture" could bestow a cure for any disease. In this case, the "elixir of elixirs" acted as the "elixir of youth". In this context, the human body was considered as a kind of metal, which, under the influence of the "philosopher's stone", could get rid of "pollution", that is, diseases. The "philosopher's stone" itself, despite its name, was never considered precisely as a kind of stone. It was often presented in the form of a powder, which could prolong life, get rid of any diseases. The 'elixir of elixirs' from this point of view was a universal medicine, that is, a panacea! The possession of the "philosopher's stone" was attributed to the legendary physician Paracelsus, who in the mystical tradition was considered not a doctor, but an alchemist. It becomes clear why Paracelsus is considered almost the founder of pharmaceutical chemistry. However, these ideas are not entirely correct - Paracelsus still considered himself primarily an alchemist.

Heinrich Himmler had a weakness for mystical doctrines and alternative medicine since the mid-20s. For this reason, it is not surprising that the ideologues of the SS tried to portray Paracelsus as some kind of figure who opposed "Jewish mystical tricks." Similar views were set forth in the pamphlet "The German Mission of Paracelsus", which contained the chapter "Paracelsus - a fighter against Jewish charlatanism." Its author was Dr. Sepp Gottlieb, close to Himmler. Speaking of this character,

he was an assistant professor at the SS Academy, which was established in Graz. At the end of the war, Heinrich Himmler, who favored Gottlieb, even tried to put him in a very prestigious position as head of the Berlin Department of the History of Medicine. If we talk about the brochure mentioned above, then many of the alchemists of German origin were very willingly quoted in it. Basically, anti-Semitic quotations were selected from them, which were supposed to show that the "German alchemists" (Paracelsus in that

including) actively fought against the "Jewish rogues". This was followed by the conclusion: "Paracelsus was a German, and like every true German, he strongly advocated the preservation of the purity of German medicine, which had to be protected from selfish charlatanism."

Using the name of Paracelsus, the SS planned to carry out a new project called "New German Medicine"<sup>27</sup>. To a large extent, this project was based on the ideas of Erwin Leek. Adherents of his ideas proceeded from the fact that human diseases were caused not by the state of individual organs, but by the state of the human body as a whole. To improve the human body, it was supposed to use not synthesized pharmaceutical drugs, but the power of the elements: sunlight, fresh air, medicinal herbs. In addition, the thesis was put forward that the result of treatment largely depended on the nature of the relationship that developed between the doctor and the patient. Therefore, these relations had to be built to a large extent on spiritual-intuitive principles, rather than on rational grounds. Michael Kater's work on the doctors of the Third Reich stated: "The exact opposite of the rationally oriented doctors were some of the doctors of the Third Reich, who were adherents of the anti-scientific healing concept that was formulated by the Danzig surgeon Erwin Lik. It even basically had nothing rational... Supporters of Lik's ideas, due to their religious exaltation of nature, experienced an emotional rejection of cities, universities, pharmacology and hospitals. In essence, they used the homeopathic developments that were made at the beginning of the 19th century by Samuel Hahnemann ... Lick and his epigones rejected "mechanical" medicine and strongly condemned the implementation of medical experiments on animals and, of course, people ... among the supporters Lick's ideas were Gerhard Wagner<sup>228</sup>! For this reason, by the middle of 1939, supporters of Lik's ideas had taken a leading position in health care institutions. Franz Wirtz, professor of dermatology, was a passionate admirer of Lick. In the highest echelons of power, these ideas were supported by Rudolf Hess and Heinrich Himmler.

It is believed that the influence of Erwin Lik began to decrease after the death of Gerhard Wagner (1939), and was completely reduced to a minimum during the Second World War. In this case, it was argued that during the war, Germany needed rational medicine, and not medicine painted in mystical tones. However, if you look at the "Tasks of the SS Doctors" compiled in 1939 by the Imperial SS physician to the Führer Brigade Ernst Robert Grawitz, you can find many interesting points. Let us quote some excerpts from this document: "The tasks of SS doctors in the service of the NSDAP security detachments cover several large areas: 1. decisive participation in the selection of the younger generation: assessment of hereditary health, identification of hereditary qualities, assessment of physical and mental health; 2. population policy: examination of SS brides for hereditary health ... 4. elimination of factors potentially dangerous to physical and mental health. After such clearly and rationally formulated requirements, there follows a highly interesting paragraph: "Medical work ethics in the SS should strive for a synthesis of scientific medicine and ideas of treatment by the forces of nature. The statement: "I can heal on the basis of abstract knowledge" is just as fallacious as the statement: "I do not need any knowledge. Knowledge is harmful, but I can heal with the help of my intuitive talents"... This also applies to those people's comrades who, already in adulthood, discover the talent of a healer, but at the same time do not have a medical education. They must use their powers for the benefit of the entire nation, but only on the condition that they can prove their medical talent and receive a little medical training. At the same time, a doctor in the SS must see in his patient, first of all, a sick person who has not only a body, but also a soul. He has to treat people the right way.

true National Socialist ... Conclusion: this short list of requirements and tasks for SS doctors, which was approved by the Reichsführer SS, indicates that the official activities of SS doctors extend to many of the most important areas of activity of the NSDAP security detachments.

However, one should not lie that for the birth of such a project as the "New German Medicine", only some not very pronounced sympathies of the National Socialist authorities were enough. This was largely facilitated by the very situation that has developed in Germany. If you look at the data of 1935, you would find that in Germany there were about 14 thousand practicing doctors, that is, amateur doctors. If we translate these data into a relative ratio, then it turns out that at that time there were 3 doctors or healers for 10 doctors with an academic education. As expected, there were a significant number of swindlers and charlatans among the doctors. However, as already emphasized above, the National Socialists and the leadership of the SS seemed to like the idea of the possibility of treating the body with the help of natural forces and elements. However, in February 1939, the Third Reich passed the Law on Professional Medical Care. On the one hand, he limited the activities of doctors - they had to undergo a special certification. But on the other hand, all doctors, sorcerers and healers, who nevertheless passed certification, acquired the status of a "self-taught doctor". All these healers must have been members of the Imperial Union of Natural Physicians, which was supported by the National Socialist regime. Now every person who believed that he had a "special healing talent", even without a medical education, could hold a completely official position in the healthcare system.

Now it makes sense to pay attention to Paracelsus, revered by Heinrich Himmler. Paracelsus (real name Philip Aureol Theophrastus Bombast von Hohenheim) used the term "spagyria" (spagyric) to refer to his alchemical medicine. This term was derived from two Greek words: "span" (to disassemble) and "agir" (to collect). The principle of spagyry was to first disassemble materials or substances into their constituent components, then purify them, and eventually reassemble them. Some of these ideas were later used in analytical chemistry. But Paracelsus talked about not using complex substances, but effectively using their individual components, which should have corresponded to one of the plants. Paracelsus himself noticed that a good doctor had to understand four things: philosophy, astronomy, alchemy and virtue. In his ideas, he proceeded from peculiar alchemical theories, suggesting the presence of an "arhaus", which, when taken internally, could change blood, flesh and bones. For the manufacture of spagyric medicines, all components (plants) had to be processed according to three principles: Zal, Sulfur and Merkur. The principles of Sulfur (substances like sulfur - essential oils) and Merkur (substances like mercury - alcohol) were already used by medieval alchemists. However, Paracelsus added to this system the principle of Sal (substances like salt - vegetable ash). The process of processing plants according to these principles was as follows. First, the plant was distilled with water vapor, which made it possible to isolate essential oils (Sulfur). Then the plant had to participate in the fermentation process (Merkur), then the substance remaining from the plant was burned (Zal). This is how the "disassembly" of the plant into its constituent elements took place, which were "cleansed" in the course of three processes. After that, the three substances could be combined into a "spagyric essence". Paracelsus believed that in this way it was possible to purify not only matter, but also a person.

The alchemical tradition of Paracelsus was continued by the "spagyric" Johann Rudolf Glauber (1604-1670). He turned alchemy into halchemy, that is, chemistry

reverse salt processes. He believed that "wonderful salt" (sodium sulfate or Glauber's salt) was able to cure a person even from typhus. The ideas of Paracelsus were also used by Samuel Hahnemann (1755-1843), mentioned above, who actually created homeopathy as an independent direction in medical science. But again, his ideas were largely mystical in nature. Hahnemann wrote: "Until now, no one comprehended these homeopathic paths, no one dared to follow them ... I was the first to make a great, unheard-of discovery. The power of medicinal plants increases many times over if they are

use not in raw form, but in the form of powders, after numerous dryings and ground into powder. With such processing, a force is discovered that can affect the well-being of a person, even those plants that centuries earlier did not show any medicinal properties ... The drug is not a dead substance. Perhaps it is a real living being, which has an unprecedented spiritual power." Hahnemann believed that each of the numerous drugs had to be selected taking into account the individual spiritual inclinations of a person. He repeated some of his ideas twice: "Only the mob can consider matter as dead matter. Any matter can develop great and amazing forces in its inner part.

Despite the fact that Hahnemann never declared his adherence to the ideas of Paracelsus, he was nonetheless bound in his concepts by the traditions of alchemical mysticism. Hahnemann at one time compiled an inventory of the library of Baron Samuel von Brukenthal, which consisted of about 15 thousand volumes. It was then that Hahnemann drew attention to the book *The Hermetic Stars of the North*, published in 1771. It talked about the possibility of exaggerating forces through liquefaction. Already in the journal *Imperiya*, published by Alexander von Berns in the 1920s, it was stated that there were obvious parallels between the teachings of Hahnemann and alchemical works, in particular the *Golden Treatise of Hermes*. This alchemical work said: "The dead elements (inhabiting the spirit) are restored in full, after which the body is reassembled. It changes, it transforms, and then miraculously it lives longer." In the journal *Imperia*, this material was accompanied by a footnote in Greek, which stated: "The body of metal is the abode of its spirit ... if the earthly substance is gradually diluted, decomposed into components and purified, then the life dormant in it until that moment and the fire will awaken again and will be drawn into the Light of God. For life in metals is in a dormant state.

The German researcher Rainer Appel explained the relationship between homeopathy and alchemy as follows: "At the end of the 20th century, both the alchemical and hermetic traditions continued to exist within the framework of homeopathy. This happened largely against the will of the herbalists. From all sides, the symptoms of the disease and the properties of medicines are revealed. As a result, natural diseases are associated with the spiritual pollution of the individual, after which a kind of spell of matter takes place, which should lead to the healing of the body through the recovery of the spirit. In the actions taken, the spirit of matter is released... Only a few authors writing on the topic of homeopathy dare to deny the connection with the traditional direction. Emil Schlegel? which is partly associated with the National Socialists, clearly indicated a connection with the ideas of Paracelsus and alchemical doctrines.

The 19th-century German physician Wilhelm Schlusler, who practiced "mineral salt therapy," was also associated with the alchemical tradition. For the treatment of his patients, Schlusler used the so-called "twelve kinds of salt", which were mined in a way that closely resembled the alchemical "Sahl principle". If we talk about Wilhelm Heinrich Schlusler (1821-1898) himself, it is quite remarkable that he began his medical practice as a homeopathic doctor, and only then decided to focus his attention on the healing properties of minerals, in particular salt.

Schlusler's methods of formulating medicines were very reminiscent of homeopathic "dilution" (or liquefaction).

Dr. Schlusler correlated twelve types of mineral salt with twelve types of constitution of the human body, which, in turn, was a reflection of the twelve signs of the zodiac. Regarding his methods of treatment, which were something between lithotherapy and spagyria, he wrote the following: "According to alchemical views, the healing powers hidden in minerals are stronger and more impressive than those found in plants. This is because minerals are able to store in themselves the sidereal force that is embedded in them from the moment they were formed.

It should be noted right away that Heinrich Himmler was always interested in the problems of "sidereal force", for the identification of which he used the "pendulum practice" ("sidereal pendulum"). The Reichsführer SS has repeatedly shown himself to be an opponent of academic medicine. For this reason, it is not surprising that he planned to test the method of "biochemical therapy" (that is, treatment with minerals). For this, it was supposed to carry out a series of experiments on people that would be carried out in concentration camps. At this point, it is necessary to point out that Heinrich Himmler put a completely different meaning into the term "biochemistry" than this concept has today in scientific circles. The "biochemical" experiments were to be supervised by the imperial SS doctor, Professor Ernst Robert Grawitz. In June 1942, 20 beds were installed in the Dachau camp in block I of the infirmary department. Thus, the Biochemical Experimental Station was born. However, the results of the experiments carried out in them could not satisfy Heinrich Himmler.

On August 29, 1942, Grawitz informed the Reichsführer SS: "During the reporting period, 40 experiments were carried out in the SS infirmary Dachau using biochemical material ... Mainly attempts were made to treat artificially induced putrefaction? 0! .. As before, it can be stated that biochemical remedies failed to delay or prevent the progression of the disease. All cases of rotten blood ended in death. As a result, we can say that out of 40 experiments, 35 were unsuccessful, ten of which ended in the death of the experimental subjects. Experiments at Dachau continue."

Himmler was not only disappointed, but angry. He was sure that Grawitz's subordinates were deliberately disrupting the experiments in order to "disgrace" the alchemical methods of treatment. According to the Reichsführer, some of the SS officers did this in the interests of the pharmaceutical companies, which were not interested in new methods of healing being "discovered". Himmler wrote in one of his letters addressed to Grawitz: "While we are making attempts to test the effectiveness of biochemical agents, information reaches me that SS-Standartenführer Laue is of the opinion that we are overestimating the possibilities of biochemistry. This case is typical. Something similar happened with the drug Spenglerzan. Do not forget that we are trusted by a huge number of people. SS employees should not express the interests of pharmaceutical companies, but be interested in the implementation of scientific research. Meanwhile, hiding behind the authority of my name, they allow themselves to contact large pharmaceutical enterprises!

To avoid accusations of "sabotage" of medical-alchemical experiments, Robert Grawitz was forced to separate the study of "biochemistry" into a separate direction. First of all, it was supposed to explore the possibilities of treatment with the help of mineral salts. At first, this project was supposed to involve an "old biochemist doctor," as the Munich doctor Paul Feichtinger was called. However, he could not connect to the project, as he was too old for this. After that, the attention of the SS leadership focused on a Magdeburg doctor named Kiswetter, who in 1942 was already

"for fourteen years he was exclusively engaged in problems of biochemistry." Kiswetter gave his consent to carry out human experiments at Dachau. His goal was nothing more and nothing less than to make a fundamental breakthrough in the field of mineral therapy. With this attitude, he set about experiments that were carried out on people. By and large, very little is known about the essence of these experiments. After Robert Grawitz committed suicide in 1945, the medical history of the Capuchin monk Stefan Natorski was discovered in his apartment. When experiments were carried out on him, he was 33 years old. The monk was lucky (if participation in SS experiments could be called luck at all) - he was treated not with the help of "mineral therapy", but with new pharmacological agents that were developed by doctors who adhered to traditional views. He was artificially infected with blood, after which he was treated with sulfanilamide preparations Tibatin and Albucid.

During the Nuremberg trials, cases were considered that not only concerned war crimes, but also related to criminal experiments on people. During

one of the interrogations, professor of medicine Karl Gebhardt, who had been friends with Heinrich Himmler since childhood, stated that the Reichsfuehrer SS was firmly convinced that, by carrying out these experiments, he contributed to "the discovery of forgotten folk medicines." Stefan Natorsky, mentioned above, not only did not die during the experiments, but even survived the war. In 1971, he became a witness at the trial, which was conducted against the SS doctor Heinrich Schutz. In 1975, Schütz was sentenced to ten years in prison. However, due to his age and health, he was never sent to prison. Kiswetter's "mineral therapy" is still considered one of the most mysterious plots in the history of World War II. No documents have been preserved describing the experiments that were undertaken. Rudolf Kiswetter himself disappeared without a trace after 1945. However, alchemical medicine was not the only "hobby" of Heinrich Himmler. He was also in charge of projects that were directly related to the production of artificial gold. Most of these attempts were associated with the name of Karl Malhuz.

## Chapter 15 AND THE ALCHEMIST AGAIN!

In 1933, Hans Heinrich Lammers, already an elderly Silesian lawyer, received a high appointment. At first, Hitler promoted him to the rank of secretary of state, and some time later appointed him head of the imperial chancellery. It would seem that this appointment had nothing to do with the main theme of our story, if you do not take into account that in the second half of the 30s it was Lammers who was entrusted with overseeing the search for gold in the mountains of Bavaria, primarily in the Isar River. At about the same time, a gentleman with a neatly trimmed light red mustache arrived at the enterprise to the workshop master of jewelers Karl Blum. The visitor introduced himself as engineer Karl Malhuz, a chemist who worked at one of the gas enterprises. Karl Malhuz turned to Blum with a request to conduct an examination of the sand in the glass bottle. The engineer was very interested in whether this sand was

gold-bearing or not.

Later, Blum described the circumstances of his acquaintance with Karl Malhuz in his memoirs. They were born in 1949. However, in them Blum called the engineer Karl Marcus. This was neither a mistake nor a typo. The fact is that when the memoirs of Karl Blum saw the light, many of the people mentioned in them were still alive, and therefore he decided to "secure" them by changing their names somewhat. So, Karl Blum described the events of the autumn of 1937 as follows: "I took the bottle, after which I began to study its contents under a magnifying glass. Light, shiny grains of quartz were mixed with pieces of mica, which were often found in river sand; if they are mixed with sulfur pyrite, which has a shimmering yellow metallic color, then amateurs often mistake them for gold.

After Blum voiced his doubts, Malhuz stated that the sand in question came from Canada. Say, one of his friends sent for examination to Munich. Since such an examination could be carried out without problems in Canada, Karl Malhuz explained that the Canadian friend wanted to keep everything secret from the government, since if the Canadian authorities found out that the sand was gold-bearing, they would certainly have confiscated the lands on which it was found. Meanwhile, Blum poured sand into the crucible, after which he heated it to 150 degrees. After the necessary cooling for the examination, the resulting enamel was placed in sulfuric acid. A chemical reaction has taken place. Sulfuric acid turned into a greenish slurry. The residue was then poured onto a glass disc, the contents of which Blum began to study under a microscope. "Among the hazy mass, a shining dot flashed," Blum recalled, "I strained my eyesight, dropping my eye to the eyepiece. Among the mineral pieces lay a tiny ball of gold that could only be disassembled under a microscope. It was a big surprise for me."

Karl Malhuz could not hide his joy, but Blum, who had heard about the gold scams, suspected that they were trying to mislead him. He discreetly reported what had happened in his laboratory to the Munich criminal police. He was advised to continue "collaboration" with a man who identified himself as Karl Malhuz, and also to notify the police officials about everything. However, one could hardly be surprised at Blum's suspiciousness - the year was 1937: suspicion and denunciation were considered "normal" things in Germany.

In addition, Blum had heard a lot about the Thousand case in his time. In his memoirs, he cited his fears: "I still had fragmentary information about the alchemist Thousand in my memory, and therefore it seemed to me that we could talk about a similar case. Such suspicions seemed to me quite justified. The swindler Thousand at one time was able to captivate many people with his ideas ... Unlike Professor Mitte, who tried to conduct his experiments based on science, Thousand was not an alchemist, but a swindler, greedy for money. Among his creditors was even an illustrious general of the First World War, who was too receptive to all sorts of mystical things. Professor Mitte had traces of gold that appeared during the experiments, allegedly due to the fact that his assistant wore gold glasses, which, they say, could interact with drugs. But Thousand was a boastful swindler who did not even hesitate to show his tricks to the public.

Already at the beginning of October 1937, Blum carried out eight more analyzes of the sand, which was brought by Malhuz. At some point, Malhuz could not stand it and confessed that the indicated sand did not come from Canada at all, but from the banks of the Isar. After that, Bloom became even more cautious. He compared the chemical analyzes of the Isar sand with the sand samples brought by Karl Malhuz. As a result, Blum came to an unequivocal conclusion - the sand of Malhuz could not be Isar. Blum built his conversations with Malhuz in such a way as to still find out the truth from him. This tactic had an effect - Karl Malhuz agreed to indicate the true deposit of sand, which he repeatedly brought for examination. This happened on October 22, 1937. Malhuz, accompanied by Blum and the legal adviser Oskar Greiner, first reached Dachau by rail, and then went on foot to Pritzbach, where there was a chain of small mountains. Here Malhuz indicated the place where he took sand for testing. In this place, the indicated sand was poured to the brim in a backpack, in total, about 8 kilograms of it were taken out. Upon returning to the workshop, Blum spent the whole night experimenting, but their results were disappointing - the presence of gold in sand samples was the most insignificant. However, Malhuz could not agree with this!

On October 30, 1937, Karl Blum learned that Malhuz was going to send a letter to Hitler informing the Fuhrer of his "discovery". However, Malhuz himself was primarily interested not in gold, but in the "supersteel" invented by him. The story was continued already on December 1, 1937, when Malhuz realized his intentions. He

attached to his letter to Berlin a sample of the material, which, he said, "was stronger than ordinary steel, but could be processed lighter than aluminium." On December 11, 1937, Malhuz reappeared at Karl Blum's. He brought a piece of "fabulous alloy" to the jeweler. The visit was accompanied by extremely mysterious hints: they say, this case is of great importance for the army. Malhuz planned to use his "discovery" for military purposes, in particular, for the production of rifle barrels and machine guns. Blum immediately examined a sample of the alloy and found that it was worse in quality than steel products. The metal was inferior to quartz in its hardness, and besides, it was very fragile - it crumbled from a blow with a simple hammer. In spite of everything, on December 13, 1937, adviser Oskar Greiner notified Blum that the imperial government had decided to give Malhuz its own laboratory, which was located in Munich on Perusstraße. Literally the next day, Malhuz began his work in it. Not believing Blum, he gave samples of his sand to the Technical Institute of Munich. The conclusions of the experts once again could not please the enterprising chemical engineer. From the provided sand, gold could theoretically be mined. However, 20 milligrams of precious metal would have been obtained from a ton of sand, which was highly unprofitable. At first, the Malhuz project was supervised by the Munich Police Department. However, very soon he passed into the jurisdiction of the Gestapo. In mid-December 1937, it became known that Reichsführer SS Heinrich Himmler had shown a private interest in him, who even managed to find time to personally arrive in Munich.

However, before the meeting of the new "alchemist" and the Reichsführer SS took place, the Gestapo carefully checked the biographical information of Karl Malhuz. There wasn't much of that information. It was possible to establish that Karl Malhuz was born in 1897 in Wiedenthal. In fact, he was not an engineer by education, which was later confirmed more than once by the SS Hauptsturmführer



Anton Loibl, who directed the work of the experimental station at Dachau. Karl Malhuz managed to find a fairly wealthy wife. At least for a while, he lived solely on her savings. In addition, for a short period he worked in England, where he tried to produce "superstal". Already in the presence of Himmler, Malhuz announced that Oskar Greiner helped him to come back to Germany. He allegedly managed to escape from England without revealing the secret of "supersteel" to the British at the very last moment. It hardly needs explaining that in 1937 the Third Reich was in dire need of new technologies that could be used in the military industry. In addition, Germany experienced a clear shortage of certain types of raw materials, which before the start of the war were paid either in gold or in foreign currency. A separate problem was the supply of manganese and tungsten for the steel industry of the Reich.

Malhuz, without any hesitation, offered the economic department of the SS two "trump cards" at once: gold and steel. Later, platinum and oil will be added to this list.

There is an assumption that it was not Malhuz himself who decided to establish contacts with the leadership of the SS - it was the idea of adviser Oscar Greiner. In any case, in 1950, Oswald Pohl, who headed the administrative and economic department of the SS in those years, said the following about Karl Malhuz: "Malhuz was one of the many inventors who managed to approach the Reichsfuehrer SS by advertising their imaginary inventions. I do not know how Malhuz managed to get into Himmler's field of vision. At that time I was head of the administrative office of the SS, located in Munich. One day I received an order from Himmler to create a laboratory for Malhuz at the Dachau training camp (more precisely, a workshop). I was informed that Malhuz planned to make gold from sand and gravel from the banks of the Isar. I had to give Malhuz all kinds of support, satisfy all his wishes regarding laboratory equipment. I followed this order. I remember that Malhuz was very demanding, and therefore fulfilling his desires (in conditions of a catastrophic lack of money) was not an easy task. I don't have anything

all that remained was to listen to his demands and continue funding the laboratory. Apparently, Malhuz's salary was paid from the funds of the personal headquarters of the Reichsfuehrer SS in Berlin. I don't know exactly how much it was, but I think they paid him a lot of money. I also note that Malkhuz was given relative freedom. I received no instructions as to whether I was to supervise him, or the course of his experiments. Heinrich Himmler himself, who often came to Munich on business, was primarily interested in the results of Malhuz's work. I once accompanied Himmler when he visited Malhouz's laboratory. It seemed to me that the Reichsfuehrer SS was to some extent bewitched by Malhuz. He enthusiastically spoke about his experiments, and communicated with the experimenter himself almost in a friendly way. From the very beginning, I considered Malhuz and his activities to be a fraud. However, Himmler was firmly convinced that Malhuz would still be able to get the gold."

However, this announcement would only be made in 1950. And in December 1937, Oswald Pohl, at the Four Seasons Hotel in Munich, informed his boss Heinrich Himmler about the progress of the first experiments of Karl Malhuz. At that time, Malhuz was already listed as an employee of the personal headquarters of the Reichsfuehrer SS. If his experiments were crowned with success, then he was promised a professorship, which was not only very prestigious, but also very profitable - German professors received decent salaries. As mentioned above, for the implementation of experiments and experiments, Malhuz received at his disposal a laboratory in the SS training camp Dachau (not to be confused with the Dachau concentration camp). At that time, an experimental station was already operating there, headed by SS-Hauptsturmfuehrer Anton Loibl. If Oswald Pohl could not control and supervise the activities of Karl Malhuz, then this did not at all prevent him from giving the order that Anton Loibl personally dealt with this. Oswald Pohl was very interested in how real it was to get gold. However, in the case of Malhuz, the direct curator of the project was SS-Sturmbannfuehrer Bruno Halcke, who was responsible for all financial matters in the personal headquarters of the Reichsfuehrer SS. When the Second World War ended, Karl Malhuz claimed that he was "forced" to work for the SS, and therefore his stay in the personal headquarters of the Reichsfuehrer SS cannot be considered an ac

voluntary cooperation. Wanting to portray himself as a victim of political repression, he even cited his subsequent arrest as an argument. However, Malhuz was arrested not for political reasons, but because of fraud. When he failed to get gold, he began to assert that platinum could be mined from the sand of Pritlbach, and there were oil deposits ("oil fields") in the vicinity of the Ampere River. However, all this will happen only in 1939. Then it will become completely clear that Malhuz was not able to get the gold, the experiments will be curtailed. After that, the unfortunate experimenter tried to sell the secret of his "supersteel" to one large German industrialist. Then he will be arrested by the Gestapo agents. At first, he was kept for six or seven weeks in the Munich Gestapo building on Brinerstrasse. On December 27, 1939, Karl Malhuz, already as a prisoner, was transferred to the Dachau camp, where he worked in the mineralogy laboratory until February 1940. This time Oswald Pohl's men watched him strictly. Reports on the results of experiments and experiments were regularly placed on the table of the head of the administrative and economic department of the SS. However, Malhuz turned out to be completely useless, and therefore he was released. He, having left the Dachau camp, immediately began looking for new investors to implement his "invention". In any case, Karl Blum indicated that he met Malhuz during one of these conversations near Grunwald. After 1952, nothing is known about Karl Malhuz.

If we talk about the experiments of Malhuz, then we cannot ignore the experimental station of Anton Loibl. It was located in the SS training camp, that is, next to the Dachau concentration camp. It was there that their first joint

Experiments began to be carried out by Karl Malhuz and Karl Blum. It should be mentioned separately that by the beginning of 1938 Dachau, along with Sachsenhausen and Buchenwald, was one of the three largest concentration camps in Germany. Dachau was the first of the concentration camps to come under the exclusive control of the SS. Initially, it was designed for 5,000 prisoners. However, by the end of 1938, more than 18 thousand people were staying there. In total, in different years about 225 thousand people turned out to be in it, 148 thousand of whom died or died. The Dachau camp consisted of two large complexes. The concentration camp itself consisted of 34 barracks, a building area, outbuildings and a prison, which contained "special" prisoners, which included the most prominent opponents of the National Socialist regime. There was a well-known German theologian and church leader Martin Niemöller, as well as Georg Elser, who attempted to assassinate Hitler, and many others. However, the territory where the prisoners were kept occupied no more than 20% of the total area of the Dachau camp. A large area was occupied by houses for the security personnel of the camp, the commandant's office and a special training camp, where in the period from 1939 to 1940 the Waffen-SS units were trained. Office premises were located here, which were the offices of SS enterprises and firms. The actual concentration camp was separated from the SS training camp by a deep pit, barbed wire fences, several observation towers and the so-called "death strip".

Among the enterprises that carried out their activities on the territory of Dachau, belonged to the firm of Anton Loibl. She was mainly engaged in the development of engines for aircraft. Experimental launches of these engines also took place here. The firm of Anton Loibl, along with the Nordland publishing house, the porcelain factory in Allach and the Bauer firm, was the so-called "external enterprise". All of them were subordinate to the department of economic assistance, which was created at the personal headquarters of the Reichsführer SS. The main task of the department of economic assistance was to support SS employees who found themselves in cramped financial circumstances. In 1936, Bruno Halcke was appointed head of this department, who had previously been engaged in the arrangement of the Dachau camp, reporting to the administrative department of the SS, based in Munich. After that, he was transferred to the personal headquarters of the Reichsführer SS, whose activities were supervised by Himmler's adjutant, SS Obergruppenführer Karl Wolf. He, along with all the posts and positions, was also a close friend of Bruno Galke. Galke himself was able to make a rapid career in the SS. So, for example, in 1936 he was able to climb the ranks from the rank of Hauptsturmführer to SS Obersturmbannführer. At the same time, he was the commercial director and co-founder of three SS enterprises: the Nordland publishing house, the Bauer company and Anton Loibl's enterprises. In addition,

the boards of several SS organizations: the research society "Heritage of the Ancestors", the "Society for the Preservation and Protection of German Cultural Monuments", the society "Source of Life" ("Lebensborn").

By and large, education did not allow Bruno Halke to effectively manage all these organizations and enterprises - he left the study of economics as a student. For this reason, Galke was forced to rely on the opinion of specialists who worked in these enterprises. The publishing house "Nordland" was mainly engaged in the publication of works devoted to racial problems and the German nationality, including religious issues. The Allach porcelain factory produced not only figurines, which were supposed to correspond to the National Socialist ideas about culture and art, but also ritual accessories that were used during SS ceremonies. The Bauer firm, named after Himmler's friend the photographer and artist Franz Bauer, undertook the production of posters and paintings dedicated to the party life of the NSDAP and state events of the Third Reich. All

these

organizations only at first glance seemed independent, but in fact they were fully integrated into the structure of the SS. Control functions were entrusted by Heinrich Himmler to Bruno Halke. Conditional independence was maintained as long as these organizations did not encounter problems. If their economic development left much to be desired, then Galke immediately got involved, who prepared a report addressed to Himmler, and he already decided the fate of the employees of these enterprises.

In 1936, Bruno Halcke could boldly call himself the authorized representative of the Reichsfuehrer SS for economic issues. However, solving financial problems was not as simple as it might seem. In subsequent years, one problem did not have time to replace another, they accumulated, causing Himmler's displeasure. Galke had to demonstrate the miracles of administrative balancing act in order to somehow plug the "financial holes" in the affairs of the organizations under his care. Despite the fact that Halke gave his friend Karl Wolf a loan of 60,000 Reichsmarks, it was still impossible to hide from the leadership of the SS that Bruno Halke lacked experience that could not be replaced by service zeal. For this reason, in 1939, representatives of the administrative department of the SS carried out a thorough audit of all the cases that were entrusted to Bruno Halke. In fact, SS Obergruppenführer Oswald Pohl was behind this check. The results of the audit turned out to be so shocking that the department of economic assistance with its subordinate enterprises was immediately transferred to the subordination of the head of the administrative department of the SS. From now on, the activities of the "external enterprises" of the SS were supervised by the \$1 department (the main department for special assignments). However, they decided not to punish Galke and put him at the head of this department. Some time later, he was again transferred to work in the personal headquarters of the Reichsführer SS.

In any case, in 1938, in letters addressed to Anton Loibl, Bruno Halcke still continued to call himself an authorized representative of the Reichsfuehrer SS. Bruno Halcke was not only Anton Loibl's boss, but also had to oversee all attempts to artificially produce gold at Dachau. On the figure of Anton Loibl, we should dwell separately, which will allow us to better understand some of the points. A trained car mechanic and mechanic who later became a driving instructor, Anton Loibl was a veteran of the National Socialist Party, which he had joined in the early 1920s. He was one of the most active participants in the "beer putsch" of 1923, for which he even received several months in prison. This circumstance, not the most favorable at first glance, allowed Anton Loibl to get acquainted with almost the entire party elite. For some time he was even the personal driver of Hitler, and then the head of the Hitler Youth, Baldur von Schirach. However, Loibl devoted most of his time not to politics, but to his technical inventions - he loved to craft from early childhood. He even had several small inventions: an improved carburetor, a container for lifting mechanisms, a reflector for bicycle pedals. Heinrich Himmler strongly recommended the introduction of all these inventions. Permanent ties between the SS and Anton Loibl developed in 1936, when the Tolo company was created, later transformed into the company of Anton Loibl. The purpose of this enterprise was

just the introduction of Loibl's inventions. Half of the profits went to the inventor himself, the other half went to the accounts of the SS organizations Heritage of Ancestors and Source of Life.

Once in the SS, Anton Loibl devoted several years to improving the design of the type of carburetors he invented. In order to work more efficiently, he moved his experimental workshop from Berlin to the SS Dachau complex. So in the training camp Dachau there was an experimental station Loibla. Despite the fact that due to the widespread introduction of reflectors for

bicycles, Loibl earned 310 thousand Reichsmarks (a very decent amount for the 30s), he still had to take out loans to continue his expensive experiments. Since the costs of the Anton Loibl company, which actually belonged to the SS, exceeded the income, Galke had a very negative attitude towards the inventor and even hatched plans to remove him from the management of the enterprise. Since Anton Loibl was primarily an inventor who was not too well versed in the intricacies of commercial law, he made many mistakes, and therefore Bruno Halcke did not have any particular difficulties in implementing his plan. In 1938, Anton Loibl signed such a form of contract that he effectively ceased to receive any profit from his inventions (primarily bicycle reflectors). The result of this was not only financial losses, but also the fact that the experimental station Loibla lost the basis of its activities. At the end of 1939, Anton Loibl, on the personal order of Heinrich Himmler, was removed from the post of head of the company, and his experimental station in Dachau stopped working.

If we talk about the experimental station of Anton Loibl, then it carried out its activities from May 1937 to the end of 1939, that is, a little more than two years. Among other things, it was at this station that the alchemical projects of Karl Malhuz were carried out. Since Karl Malhuz was an employee of the personal staff of the Reichsführer SS, he did not receive wages from Anton Loibl, but from the "special account B", which was used to finance projects in which Heinrich Himmler showed an increased interest. Galke justified the need to synthesize gold artificially based on the general economic and political situation: "Mr. Blum, you should know that we would like to use any opportunities, even if the likelihood of their implementation seems completely illusory. The Reichsfuehrer SS under any circumstances would like to carry out a program of large-scale experiments. You must understand that foreign policy largely depends on whether Germany has enough precious metal or not. The end justifies the means, and therefore we must resort to a variety of means. After all, gold is a powerful political factor." However, one should not assume that Himmler cared exclusively about the political situation in Germany. We must not forget that if successful, Anton Loibl's firm, and therefore the Reichsführer SS that controlled it, should have received huge economic profits. Despite the fact that both Anton Loibl and Bruno Halcke were SS officers who, at least on duty, had to observe the experiments of Malhuz, they did not bother with this work. The point was not that they doubted the possibilities of Malhuz, but the harmfulness of the experiments themselves. However, this did not rule out some suspicions that Malhouz was doing some tricks, and therefore, in time, they themselves could deal with the "gold problem". As you can see, Himmler resorted to his favorite tactics when he did not define clear boundaries of competence and authority. In addition to Malhuz himself, alchemical experiments were supervised by Anton Loibl, Bruno Halcke and even Oswald Pohl.

When Karl Blum dropped out of the project in 1938, Anton Loibl sent him to Gruppenführer Oswald Pohl to have a specialist in precious metals explain why he was extremely skeptical of Karl Malhuz's undertaking. At that time, Paul needed arguments against the newly-minted alchemist. Because Himmler was a divide-and-conquer tactic, Pohl decided not to play his cards right away. Even when Anton Loibl's experimental station was liquidated in the Dachau camp in 1939, attempts to extract gold continued. These experiments were extended in Dachau, but already at the mineralogical station, which was directly subordinate to the administrative department of the SS,

led by Paul. Except for the firms that in 1939 passed from the jurisdiction of Bruno Galke to Oswald Pohl, then in subordination

The administrative department of the SS already had several enterprises that were based mainly in concentration camps. The mineralogical station in Dachau, where Karl Malhuz continued his activities, was just one of such enterprises.

Chapter 16

## EXPERIMENTS AT DAHAU

The experiments that were carried out in the Dachau camp in 1938-1939 are so interesting that it makes sense to devote a separate chapter to them. The choice of Dachau was by no means accidental. First, there was already an experimental station by Anton Loibl. Secondly, deposits of supposedly gold-bearing sand in Pritzbach were located near Dachau - the geographical factor also played a role. Some of the descriptions of the events of those days have been preserved in the memoirs of Karl Blum. On January 4, 1938, Dr. Greiner asked Karl Blum to come to his office. Upon arrival, Blum learned that on January 17th he was supposed to start the experiments at Dachau. He was obliged to leave his past job, as he was transferred to serve in the personal headquarters of the Reichsführer SS, where he was entitled to a salary of 400 Reichsmarks. At first, Karl Blum doubted, but then he decided to give in to the temptation to be in the cage of one of the most influential people in the Third Reich. On January 10, 1938, Karl Blum was brought by car to Dachau. He was introduced to Anton Loibl. The head of the experimental station immediately noticed that Blum could personally address him with all requests.

After that, Karl Blum was taken to the engine room, where there was already a ball mechanism, which Anton Loibl and Karl Malhuz purchased for 6 thousand Reichsmarks from a German company. Malhuz began to whisper in Blum's ear that he had to immediately give some instructions. Bloom regained his strength and noticed that the laboratory was magnificent. But he immediately made a reservation that he was not a technician, but a jeweler, and therefore a specialist had to deal with the operation of the experimental machines. On this the first day of stay in Dachau

The next morning, Blum met again with Karl Malhous. They went with a couple from Munich to purchase the necessary chemicals for the experiments. Blum was struck by the fact that Malhuz acquired reagents literally at random, but at the same time he was able to "collect" them in the amount of 700 Reichsmarks. Some time later, misfortune befell Malhuz. He got into a car accident. Blum and Malhuz did not meet again until January 22, 1938. Malkhuz limped heavily, hunched over and walked with a mournful countenance. However, Blum himself was allowed to suspect that the "alchemist" in the accident did not suffer so much. And the ostentatious lameness and stoop were just a trick by which Malhuz wanted to get a pension from the SS. At that time, Karl Malhuz was already on the personal headquarters of the Reichsfuehrer SS, where he received 50 Reichsmarks more than Karl Blum. After a long story about a car accident, Karl Malhous suddenly announced that he needed gold amalgam to conduct his experiments. Such a sharp transition struck Blum. To the question: "Why did you need an amalgam?" - Malhuz replied that for comparative experiments. Bloom stated that two grams of the gold amalgam was kept in a poison cabinet at a previous job. To give this substance to Malhuz, Karl Blum called Dr. Greiner. Despite the fact that he was a lawyer, he was still a little privy to the essence of chemical processes, and therefore also expressed surprise that an amalgam was needed for the upcoming experiments. However, Blum was spared the need to answer this question, because, as an employee of the personal headquarters of the Reichsführer SS, he was under a non-disclosure agreement.

Anton Loibl built a device called a sectional pachuca for possible gold mining. This hydrometallurgical plant had a stage with a volume of 6 cubic

meters, that is, it could be considered an industrial apparatus. Since Malhuz was busy with other work, one of the prisoners of the Dachau camp was placed at the disposal of Karl Blum. Anton

Loibl warned that Blum was not to have "excessive conversations" with the prisoner. The forbidden topics included talking about why this man ended up in a concentration camp. Since the pumps were not working at the beginning of the experimental work, the prisoner constantly had to carry water from the nearest stream. Ideally, the experiments required distilled water, but at first they had to make do with a simple river water.

The job of Karl Blum was that he had to grind the sand to the smallest state in a special ball mill, after which further manipulations were carried out with sand dust using coconut burners and cyanides. All sorts of methods were used, as Heinrich Himmler insisted on the early start of large-scale experiments. Karl Blum recorded all observations and conclusions in his official diary. Usually he did not leave him at work, but took him home to Munich. A very strange story was connected with this diary. Blum himself described it as follows. Since there was a terrible noise near the ball mill, it was impossible to talk - a person could hardly make out even his own words. From time to time the mill stopped. During this time, Bloom either spoke or took samples of sand dust to examine under a microscope. At one of these moments, Blum noticed that the prisoner who was helping him, who was outside the laboratory, was talking about something with Anton Loibl. The jeweler was struck by the fact that the prisoner actually did not feel any fear of the SS officer, and therefore spoke to him very naturally. This could have been ignored if the prisoner, during Blum's absence, had not frantically read his notes. Blum himself was in the next room and saw this through the half-open door. Since it was quite dark in the next room, where the coking oven was located, the "strange prisoner" did not notice Blum, who was holding his breath. After that, Blum began to observe his "assistant" more closely. It was evident that he was clearly more strongly built than the other prisoners. Other than that, he wasn't exhausted.

The next day, Blum noticed in a car passing by the said "prisoner", who this time was dressed in the uniform of an SS officer. It became clear that he was under increased control, as he was not trusted. On the same day, Loibl informed Blum that he had received an order from Himmler to summarily execute anyone who sabotaged or interfered with the "gold project". Bloom could only guess whether it was himself or someone else. In any case, when he inquired about the fate of the suddenly missing "prisoner", he was told that he had been shot "for sabotage."

During one of the joint trips of Blum and Malhuz, an extremely curious incident occurred. Blum assumed that Malhuz's experiments were bound to end in complete failure from day to day. However, Malhuz himself did not show any signs of alarm. He drew himself up, got good clothes and an expensive leather briefcase. With Anton Loibl, he regularly discussed the problem of building country houses equipped with the latest technology: with central heating, a large refrigerator, a bathroom, a winter garden and a glazed veranda. The matter remained for a little - after all, to begin mass production of gold. As the days and months dragged on, Malhouz became of the opinion that Karl Blum was "fault" for everything, who "interfered" with the gold project. So, during one joint trip from Munich to Dachau, Malhuz gave the order to the driver to turn to the "oil deposits". Blum was quite surprised, because, according to his information, the nearest oil source was located in Tegernsee. The ensuing response plunged Bloom into shock. Malhuz contemptuously retorted: "Even though you occasionally had to open your eyes. We have at hand not just oil deposits, but deposits

kerosene!" Realizing the absurdity of this phrase, Karl Blum decided not to enter into discussions. He only recalled that in the Middle Ages an alchemist was hanged in the local area. "One thing is oil deposits, and a completely different thing is an allegedly existing kerosene deposit!"

The path led both to the edge of one of the Bavarian swamps. They intended to drain the swamp, and therefore three pipes came out of it. One of them collected water in a special pit. A thin colored film floated on the surface of the water. It was this one that Malhuz considered a sign of the presence of oil in the area. Bloom scooped up the water with the film and sniffed it. "Ordinary rotten swamp water."

"No, this water smells like kerosene," Malhouz remarked. "No, Herr Malhus, this is ordinary marsh slurry, which is as far from kerosene as the tadpoles swimming in it are from the whale." Offended to the depths of his soul, Malhuz grumbled something about the fact that everything would be proven by chemical examination, and that the imperial government had already been notified. Karl Blum, as a man of sound mind, immediately refused to take part in this scam. "Ordinary oil is black or black-green. And here the film has an iridescent tint. Look, Malkhuz, no matter how you are drowned in this same swamp."

Since the long-awaited gold never came into the world, Karl Malhuz imagined new enemies. He began to suspect that Anton Loibl himself was sabotaging his exceptional project. In an address to Karl Blum, Malhuz said more than once that Loibl showed too much self-will, and therefore he had to be "constantly rescued." Blum was quite surprised, because he knew that Malhuz, although he called himself an "engineer", in fact did not understand either the mechanisms or the drawings. In his memoirs, Karl Blum wrote: "Once in the laboratory I watched Malhuz, who was perplexedly pacing in front of a large drawing board, studying the design of the nozzles we used. I myself was not a technician, but the sympathetic engineering helplessness of the "herr engineer" was almost obvious. Both Anton Loibl and the lawyer Greiner began to doubt his abilities.

Meanwhile, suspicions that Karl Malhuz was a swindler began to creep in not only in the head of Blum, Loibl and Greiner. They became interested in the criminal police of Munich, in which Karl Blum agreed to cooperate. It was striking to many that Malhuz himself did not conduct any experiments, did not participate in any work. He just gave orders to his subordinates. To avoid exposure, he undertook a new "project". At some point, an agitated Malhuz called Blum and said that, apparently, he had discovered deposits of platinum. "It turns out" that the sand near Dachau was not only gold-bearing, but also platinum-bearing. Blum had to urgently pack up and arrive at Dachau. During the trip, Karl Blum did not dare to believe that Malhuz would decide on such an outright fraud. In his head, he went over the results of many experiments. He even recalled that he had seen small particles of a silvery color under a microscope, but since everyone was busy searching for gold, analyzes for platinum were not carried out. Upon arrival at Dachau, Blum found that Malhuz, Anton Loibl and his brother Franz were already crowding around the most powerful microscope. They looked at the brownish sand, in which silvery blotches could be seen - Dachau platinum! After Bloom clung to the eyepiece, he discovered that it was a different sand than the one with which the experiments were previously carried out. It did have a huge amount of small metal particles in it. However, Blum immediately cooled the ardor of the "discoverer", stating that iron under a microscope can shine just like platinum. "But the iron would have rusted long ago!" Malhouz retorted indignantly. To this, Blum stated that it could not be natural iron, but particles from the steel parts of a ball mill in which quartz sand was ground. The dispute was put to an end by a proposal to conduct an examination of the detected particles. It was more than easy to make it happen. Bloom asked Loibl for a powerful magnet, after which he brought it to the sample, which was under

microscope. All the shiny particles were immediately attracted by the magnet, disappearing from the field of view in the eyepiece. "Platinum is not magnetized."

However, Malhuz refused to believe this simple but highly revealing experiment. After that, Bloom had to check with reagents. He dissolved sand in sulfuric acid, and then added potassium ferrocyanide to the resulting mass. The mass has acquired a dark blue tint. Everyone, except Malhuz, no longer believed in the miraculous acquisition of platinum. However, the "herr engineer" could not agree with the experiments and checks, and therefore, the next day, two trucks headed to the deposits of either gold-bearing or platinum-bearing sand. Malhuz accompanied them in a car with the same leather briefcase in his hands. Trucks loaded with sandbags moved back to Dachau a few hours later.

Meanwhile, SS-Sturmbannführer Bruno Halke arrived in Munich. The fact is that Karl Malhuz hastened to notify Berlin that he had discovered platinum, which caused him to

a big commotion. During a conversation with Halke, Karl Blum shared his doubts about the fact that it was platinum that was discovered. The representative of the Reichsführer SS was amazed to the core, but still recommended that another examination of the collected sand be carried out. Bloom had to repeat the experiment with the magnet. This time it was demonstrated by Bruno Galke. After some thought, he said: "Mr. Malhuz, do you think that this is platinum?" "Of course," was the immediate response. Then new experiments followed, which once again proved that ordinary iron was taken as a noble metal. Taking into account the fact that Malhuz's "wonder steel" turned out to be completely useless, the "herr engineer" began to be suspected of a banal fraud. But this did not mean that attempts to obtain gold were stopped.

For some time, experiments with sand were carried out without the participation of Malhuz. In this case, their result was constantly the same - not even a hint of gold appeared in the crucible. The situation changed when the "herr engineer" himself began to take personal part in the experiments. Blum, fearing that he was falsifying the results of the experiments, insisted that Malhuz only give instructions, but he himself did not approach either the equipment or the crucible. After some thought, Malhuz agreed to this. However, when the experiment was in full swing, he gave the most strange order - to burn in the crucible the wrapping paper that lay on the floor of the laboratory. Bloom at first could not understand why it was necessary to do this. Malhuz argued that this was required to obtain ash, which supposedly was supposed to attract gold. Blum later realized that Malhuz had previously soaked the paper in a solution of salt obtained from gold, and therefore the use of paper was a kind of trick that allowed de facto tossing gold into the crucible.

After that, Blum began to insist that Malhuz did not take personal part in the experiments. In fact, this was supposed to repeat the practice of "prison experiments" that Unruh and Thousand were supposed to do in their time. However, almost immediately after this, a significant incident occurred. Usually Karl Blum was picked up from Munich by a car that delivered him to Dachau. One of the days was scheduled for reporting demonstration experiments. And it was on this day that the car did not arrive for Blum. Tom had to travel to Dachau by suburban train. For this reason, he ended up in the laboratory around noon. Malhuz claimed that the car had been waiting for Blum at his house for almost half an hour, but he "never came out." Therefore, Malhuz began experiments without the participation of Bloom. It was very clear to Blum himself that the whole story with the car was needed by Malhuz only in order to start experiments in the absence of Blum and throw small particles of gold into the crucible. As expected, Karl Malhuz managed to "get" the gold. Seeing that frankly fraudulent methods are being used, Karl Blum expressed

desire to leave the project once and for all. For some time Blum had to give explanations to Anton Loibl and Oswald Pohl.

In February 1938, Karl Blum left the experimental station at Dachau. He believed that the story was over. But Bloom was wrong. In March 1938, the phone rang at Karl Blum's home. Anton Loibl wanted to talk to the jeweler. It turned out that the place of Blum at the experimental station was taken by a certain professor of chemistry B. from Cologne. There was nothing surprising or extraordinary in this, except for the fact that he actually confirmed that it was possible to mine gold using the method of Karl Malhuz. Such statements could have very undesirable consequences for Karl Blum. Since the "golden project" was personally supervised by Heinrich Himmler, the SS leadership could consider that Blum "sabotaged" and "interfered" with the project at one time. Blum himself first inquired whether Karl Malhuz was present during these experiments in the laboratory. Anton Loibl gave an affirmative answer. Blum recommended to Professor B. to conduct a similar experiment in Cologne, but without the participation of Malhuz. In fact, Bloom's fate depended on the outcome of this experiment. Luckily for him, Professor B. in Cologne could not detect the slightest sign of gold, which meant that Malhuz was a fraud.



However, until the beginning of 1939, the SS leadership continued to hope that Karl Malhuz could still get the gold. Only in January 1939, Anton Loibl again turned to Blum with a request to expose the possible fraud of Malhuz. For this, another experiment had to be carried out at Dachau, which would have been carefully recorded. When Blum arrived at Dachau, Loibl revealed a secret to him. It turns out that during his "successful" experiments, Malhuz used some kind of black powder, the use of which was to be kept secret. Blum immediately realized that the powder was by no means an "elixir of elixirs", but only one of the derivatives of gold. Karl Blum told the SS officers who were present that in some chemical compounds, gold may not at all resemble a metal. It may be black in color and not have a characteristic metallic sheen. As proof of this thesis, he conducted several demonstrative experiments. Blum then showed how, with the help of gold-bearing materials, it was possible to falsify the results of experiments.

What happens next is not very clear. In any case, it can be assumed that although Malhuz was removed from the project, they decided not to arrest him as a fraudster. The arrest of Karl Malhuz took place only in the autumn of 1939. On September 30, 1939, private detective Hugo Ash turned to Karl Blum for information. The detective asked for a characterization of "a certain engineer Karl Malhuz." Blum explained that this kind of information could be a state secret, and therefore recommended contacting the criminal police. When the detective left Blum's house, he contacted the leadership of the Munich police, saying that, apparently, the fraudster Karl Malhuz was looking for new victims for his "experiments". Later it turned out that Detective Ash represented the interests of a German industrialist, to whom Malhuz promised to sell the secret of "diamond-hard steel." Only after that Malhuz was arrested. One can only guess whether the arrest was caused by the disclosure of state secrets, or, after all, by the accusation of fraud. In any case, in 1939, Karl Malhuz again ended up in Dachau, but this time as a prisoner.

After the war, Malhuz claimed that he was arrested solely for political reasons. Moreover, on the personal orders of Oswald Pohl, he was treated especially cruelly. Malhuz also claimed that the SS had stolen his discovery. The reason why he never succeeded in synthesizing gold, Malhuz called the fear that he would be deprived of his livelihood when the secrets were found out. During the trial of Oswald Pohl, he testified as follows: "I could not cope with my design work in

deadlines. It was not until mid-August 1939 that I was ready to demonstrate my invention. For these purposes, I was sent to Berlin. Throughout the journey, my documents were checked. The reasons for these checks, which were most likely carried out by the Gestapo, were not given to me. In Berlin, I arrived at Himmler's, with whom I talked for about 10 minutes. During the conversation, I asked for four weeks off, which I planned to use for consultations with my lawyer. Oswald Pohl was present during the conversation. After that I went back to Munich. During the return trip I caught a cold, and therefore had to spend several days in bed. In the middle of the night I got a call at the door. It was opened by my wife - four Gestapo agents were standing on the threshold. They said that I was under arrest and dragged me out of bed... I was told that I didn't have to get dressed because I would get different clothes. In a passenger car, I was first taken to the Wittelsbach Palace. The interrogation did not begin immediately. I was marked out in one of the cells for prisoners that were in the palace. I spent six or seven weeks there. I was not interrogated, but only photographed and had a medical examination. When asked why I was arrested, an officer named Schlemmer said that it was because of possible political unrest. Nothing else was told to me.

After the end of the investigation, I was transferred to the Dachau camp. I became a prisoner, although I was never interrogated. I was placed in the prison barracks. I spent two weeks in solitary confinement, from the window of which I could only see the sky. After two weeks, I was dressed as a prisoner, but nevertheless they gave me personal things: rings, etc. After that, I again ended up in a cell, where I stayed until the moment of my release, which took place on March 23, 1940. I can give a lot of evidence that I ended up in Dachau on the personal orders of Pa

During my stay at the Dachau concentration camp, I was informed of this by the overseer, SS Hauptscharführer Seuss, who assigned SS Oberscharführers Karl Minderlein and Anton Kellner to me. They were not supposed to talk to me, just as they did not allow me to talk to other prisoners. In this part of my testimony, I would like to note that I was not in the basement of the barracks, but in a separate cell. Warden Zoiss (I don't know his first name, only his last name) constantly beat me. In my opinion, these tortures were carried out at the direction of Paul. I am also convinced that it was on Paul's orders that I was placed in solitary confinement, and not in a barracks with other prisoners. In addition, as evidence that I was sent to Dachau on the personal orders of Paul, I can cite the signed

them a letter.

From the material I have collected, it can be established that the Reichsführer SS authorized the measures taken by Pohl only on June 28, 1940. If necessary, I am ready to hand over these documents to Mr. Prosecutor. I can provide all the documents at my disposal: secret letters, orders, etc. However, making copies of these documents can take a very long time. In addition, I would not want to lose the original documents. I can also call my family doctor, Dr. Sturm, as a witness in this case. In order to testify, I am ready to release him from keeping secret professional information concerning me personally.

A few days after I ended up in the concentration camp, experiments were continued at the Dachau training camp. I was accompanied from the cell to the laboratory by two SS men. One went in front, the other behind. In the laboratory I was constantly under the supervision of one of the SS men. Among the escorts was often the brother of the overseer Zoiss. He was approximately 165 centimeters tall, with blond hair. I cannot describe it in more detail, but I can identify it if necessary.

One of my escorts somehow hit me on the back of the head with the butt of a pistol with all his might. I can't tell who it was... On the way out of the lab, I had to walk on thin ice. I was wearing bad shoes, and therefore risked slipping. By this

so I had to take small steps. At this time, one of the SS men approached me and hit me on the head with a pistol. I fell and lost consciousness. When I came to my senses a few hours later, I found that I was again lying in my cell. I had three teeth knocked out and another tooth was wobbly. I don't know if my teeth were knocked out when I fell, or if they were knocked out by the SS when I was unconscious. After this incident, I was escorted by other SS men, including SS Oberscharführer Minderlein from Weissenburg. He always walked beside me, not in front or behind. On the way to the laboratory, he allowed himself only light nudges. He used to tell me that I was being watched. Minderline also reported that it was Paul."

The information presented by Karl Malhuz was partly confirmed by former SS officers Anton Kellner and Minderlein, who were interrogated on January 7, 1950 and November 29, 1949, respectively. Minderline reported the following about Malhuz's stay in Dachau and his work at Anton Loibl's experimental station: "We had a prisoner whom I tried to help. For example, I passed on his letters addressed to his wife in Munich. He warned me that I had to be extremely careful, as the house could be watched by the Gestapo. During his stay in the camp, Malhuz was known to all guard personnel, as he was arrested on the orders of SS Gruppenfuehrer Pohl. We learned this from the papers that spoke about his arrest... Malhouz had to continue to work on his invention. We were instructed to carry his strictest protection. In practice, this meant that he could even appear in the courtyard unaccompanied. In addition, he did not have the right to talk even with the guards. We were forbidden to exchange even a couple of phrases with him. We knew that some of the escorts treated him very cruelly. I would like to note that the Zeuss brothers were famous for their cruelty. When I was assigned to guard him, my attention was drawn to the fact that I strictly followed the instructions. The commandant of the camp told me about this personally. I learned from my comrades that Zoiss had beaten Malhuz. When I began to escort him, this did not happen again... I found out that Malhuz had made an invention, but I wanted to keep it a secret.

When I saw Malhuz before his arrest, he was a solid and strong man. However, when he became a prisoner, he turned into skin and bones. It seemed to us that, resorting to cruelty, they wanted to find out the secret of the invention from him. Paul personally came several times to see what Malhuz looks like." In addition, Minderline suggested that Malhuz was released only in order to find out the secret of his scientific discovery.

However, Oswald Pohl painted a somewhat different picture in his testimony. He stated the following: "In the spring of 1939, the administration of the SS was transferred to Berlin, and therefore I also had to move to the imperial capital. By this point, Malhouz had not finished his design work. In any case, I did not know that on this date he still managed to get gold. I don't think I met him at that time. I would like to emphasize that I do not remember that in mid-August 1939 I was present at the conversation between Himmler and Malhuz. I also do not know anything about the further fate of Malhuz. It was only now that I learned for the first time that he was a prisoner in the Dachau camp. I do not consider it unrealistic that Himmler could have given the order for his arrest, since the Reichsführer was extremely annoyed that Malhuz, after many years of labor, could not achieve a result. Personally, I have nothing to do with the arrest of Malhuz. It is completely incomprehensible to me how it can be argued that this arrest took place on my initiative. The letter with my signature mentioned by Malhouz, which allegedly is in his possession, is most certainly a fake. Malhuz also lies, as if I were watching him in the cell.

It should be noted that some dates do not agree in the Malhuz case. At first, a version was put forward that he was in the Dachau concentration camp from 16

December 1939 to March 23, 1940. However, it is impossible not to notice that in the period from September 27, 1939 to February 18, 1940, Dachau was exclusively a training camp for Waffen-SS units. It would be quite possible to accept the version that Malhuz was the only prisoner of Dachau (which would indicate his special status), if the same Malhuz did not speak about other prisoners who simply were not in Dachau at the indicated time - they were transferred to other concentration camps. The dates of the stay in the prison of the Munich Gestapo also do not agree. Malhouz spoke of the arrest in early September, while Karl Blum reported in his memoirs that it was not until September 30, 1939 that Detective Ash contacted him, and therefore the arrest should have occurred at least a few days later. In addition, Malhuz said that he spent 6 or 7 weeks in prison, but if we compare the date of his arrest and the date of transportation to the camp, it turns out that the period of stay in prison should have been about 12 weeks!

If we talk about the post-war fate of Karl Malhuz, he did not leave his favorite occupation, he again decided to prove himself as an "alchemist". In 1952, the Revue magazine reported: "A former prisoner of the Dachau camp is developing a new process for extracting metals from ordinary sand ... On the eve of the war, the inventor was forcibly involved in research work in the Dachau camp, where he later spent several months as a prisoner, since he did not agree to reveal the secret of his discovery. According to his statement, he can extract from a ton of ordinary sand 27 grams of gold, 700 grams of pure silver, 10 kilograms of copper and 10 kilograms of titanium. For his experiments, he plans to use sand from the vicinity of Dachau, which is recognized by the Bavarian Mining Office as useless from a mineralogical point of view. The inventor is convinced that many base metals can be mined with his process." The magazine also included two photographs. One depicted Karl Malhous leaning over the crucible, the other depicted a representative of the Indian authorities. Under the second photo was the caption: "The gullible Sir Biren Roy, Mayor of Calcutta, holds in his hands gold obtained from sand. He wants to import new technology to India."

Instead of an afterword

"HERITAGE OF THE ANCESTORS" IN SEARCH OF GOLD

After attempts at gold production at Dachau ended in complete failure, Heinrich Himmler decided not to abandon his grandiose plans. In 1939, there were only six gold mining enterprises in the Third Reich. One of them was near Salzburg, two were in Carinthia near Reichenstein, and three were in Silesia. However, Himmler wanted by all means to have his own SS enterprise. He entrusted the solution of this problem to the Heritage of Ancestors. This organization was created back in 1935 in order to interpret the German past in the National Socialist spirit. At first, Ancestral Heritage was a simple research organization that studied ancient and early history. However, with the outbreak of World War II, the Ahnenerbe was tasked with strengthening the defense capability of the Reich.

Prof. Josef Wimmer, head of the department of applied geology, was supposed to search for gold. At the same time, he was engaged in the development of a method for searching for water underground in the SS. These works attracted the attention of Himmler, who in 1942 decided that he should use a vine to find explosives planted in the Krakow synagogue. Until 1942, Wimmer worked mainly with the Bavarian Ministry for Cult Affairs. The Reichsfuehrer made every effort to use this extraordinary personality in his own interests. When Himmler decided to create an SS dowsing brigade, he was thinking not about water, but about gold. The members of this brigade, after studying and testing their abilities, were supposed to explore the bowels. While searching for gold in the rivers of Bavaria, Wimmer was preparing dowsers recruited from the Waffen-SS on the territory of the herb garden in Dachau. The first training course was completed on 13

October 1942. It must be assumed that the graduates made a proper impression, since the curator of the Heritage of Ancestors, Walter Wüst, who visited Dachau, spoke in favor of continuing further education. This statement is interesting already because Professor Wüst generally did not approve of such "unscientific things." In December 1942, it was decided that each SS military geological group should have a dowser in its composition. Three of the graduates were immediately sent to the Waffen-SS division, which was in Belgrade. In March 1943, double courses were organized in Dachau: one trained dowsers themselves, and the other trained dowsing instructors. Satisfied with the results, Himmler decided to approach Wimmer with one of his many ideas.

As early as April 14, 1942, Heinrich Himmler notified Wolfram Sievers, the organizational head of the Heritage of the Ancestors, that Hitler had entrusted the leadership of the SS with a "special task." Himmler wrote in his letter: "In a recent conversation, the Führer again pointed out that we should have a significant gold reserve in Germany. At one time, gold could be found in the rivers Inn and Rhine. From myself, I will add that there may be gold in the Bavarian river Isar. Accurate research must be carried out urgently to confirm the Führer's words. Again and again information emerges that in the sands of the Swabian-Bavarian plateau there may be

gold".

Initially, Wolfram Sievers, as the organizational head of Ahnenerbe, intended to involve a geophysicist Karl Wienert in this study. At one time, Karl Wienert was a member of the Tibetan expedition of Ernst Schaeffer, which in 1938-1939 was carried out under the auspices of the Reichsführer SS. It was Wienert who was supposed to search for gold in the Isar. However, this idea seemed adventurous to him, and therefore he began to carry out the assignment without much enthusiasm. Being a geologist by education, Karl Wienerth was well aware that panning for gold in rivers was not a particularly promising project. Even in the 10th century, a sufficient amount of gold could be found in the Isar. Between 1749 and 1756, between 500 and 2,000 gold nuggets were found annually in Bavarian rivers. However, fishermen have never taken the search for gold as the main activity. According to rough estimates, until the 19th century, no more than half a centner of gold was found in the Isar and its tributaries. As a result, this activity itself became unprofitable. However, this did not prevent the resuscitation of these projects in the 30s of the twentieth century.

In 1934, Deutsche Wagram tried to start mining gold from the sands of the Danube. At the same time, the Czech company Zoloto (Aigea) leased 30 square kilometers of Danube sandbanks, where it was planned to find the precious metal. In 1936, this enterprise intended to extract about a kilogram of gold per day. His strategic goal was to mine 250 kilograms of gold per year. However, these grandiose plans were not destined to come true. The reserves of gold were so small that no more than a gram of the precious metal could be panned per day. Meanwhile, in the Third Reich, the Reich Minister and Chief of the Reich Chancellery, Lammers, launched a program to search for gold in the Isar. However, the majority of competent geologists in 1935 gave a negative opinion on this project, and therefore it had to be curtailed.

As for the gold reserves in the Rhine, Hitler was in the grip of myths. Despite the fact that Professor Ernst Schulze, who sympathized with the National Socialists, stated in his book "Gold" that 140 million Reichsmarks worth of gold was covered in the Rhine in the section from Basel to Mainz, this information was not confirmed in any way. Any attempt to start gold mining in the Rhine ended in inevitable failure. This project was closed in 1937. It was resumed to no avail only in 1941. Near the town of Rastatt, a canal 1200 meters long was dug. The main purpose of this enterprise was the extraction of gravel, but

in parallel with this, the possibilities of gold mining were studied. However, only 300 grams of gold were mined.

So, in 1942, Hitler decided to involve Heinrich Himmler in the search for new gold deposits. The first considerations, which were presented by Karl Wieneroth, could hardly encourage the Reichsfuehrer SS. The geologist reported that if gold was mined in the sands of the rivers of Upper Bavaria, then the output was 0.5-0.75 grams of precious metal per ton of rock. This ratio made gold mining in these parts economically unprofitable. In addition, the work on the study of rivers progressed extremely slowly. By November 1943, Karl Wienerth had only been able to explore two kilometers of the Isar. The information received confirmed his conclusions - the sands in this river had a very low gold content. It was under these conditions that Himmler decided to involve Joseph Wimmer in the "golden project".

Apart from the practice of searching for water, Josef Wimmer was known as a successful treasure hunter. It is known that at the end of 1942 he carried out Himmler's assignment on the territory of Ukraine, doing searches near Zhytomyr. After returning to Germany, he received an order to search for fabulous treasures that were allegedly hidden during the Swabian War of 1499. It was believed that this treasure consisted of tens of thousands of gold guilders. According to legend, these treasures were hidden in the vicinity of Mount Hohenhoven. For almost a year, Wimmer studied this mountain and its surroundings, but could not find the legendary treasure. Neither the secrets of medieval alchemists, nor the methods of dowsing used by dowsers, nor the hopes for new technical discoveries helped Himmler in the struggle for the possession of gold.

Appendix Max Rechlag ALCHEMY AND ITS GREATEST CREATION, THE PHILOSOPHICAL STONE, 1934

(PASSAGES)

Commentary by Andrey Vasilchenko. In 1921, the Leipzig publishing house of Richard Hummel published a small pamphlet called "The Gold of the Alchemists". Its author was Max Rechlag. It was this small work that formed the basis of the book, which was published in Germany in 1934. Over the past 12 years since 1921, Max Rechlag has largely revised the material he had, supplemented it, and put forward new hypotheses. The basis of Max Rechlag's book was occupied by various interpretations of the "philosopher's stone", which the author considered the very essence of alchemy. The excerpts cited from his book will help to understand the specifics of the German perception of alchemical problems in the first half of the 20th century.

Man in terms of alchemy

At the center of alchemy as a science of life is man, who is a reflection of the world, a microcosm in the macrocosm. Behind all knowledge, behind all information, there is inevitably a person. He is always the subject, but through the objectified I, like all others, he is the object. Man, like the Universe, is threefold; he exists at the levels of being that correspond to the three worlds. The trinity of man is reflected in three basic principles: body, life and will. Each of these principles contains three other gradations. Combined together, they give the seven gradations of the world. In this case, the third gradation of the lower principle is the upper gradation of the subsequent principle.

Paracelsus called this division seven steps or degrees. First, it is the elemental body. Secondly, it is archeus, the spirit of life or life force. Thirdly, this is the astral body or evestrum, which is inherent in sidereal people. Fourthly, the animal spirit; fifth, rational soul; sixth, spirit soul; seventh, these are the new Olympians, people of the highest order. The three principles correspond to the human condition. A dead person has only the first principle: the body. A sleeping person has the first two principles: body and life. A waking living person has all three principles: body, life and will. Like the principles of the world, gradations are not sharply demarcated from each other, but smoothly flow into each other. This sevenfold division of man was described both by Agrippa von Nettesheim in his Occult Philosophy, and by Paracelsus in his Insightful Philosophy, and by Papus in the Methodology of the Occult Sciences. This system looks like this:

The first principle, the body, in Nefesh Kabbalah

1st gradation. material body. Life in it is supported by a variety of processes, the products necessary for life are transferred along with the plasma.

2nd gradation. The vital activity of the body, life in cells and as the smallest living organisms.

3rd grade. The astral body, the animating principle of the material body, the spiritualization of blood and the autonomic nervous system. Renewal and activity is associated with the lungs.

The second principle, the astral body or soul, in the Kabbalah of Rus

3rd grade. Astral matter, sidereal man in touch with the sympathetic nervous system. It is a reflection of the material body in subtle astral matter.

4th grade. Life in the astral plane, the animal soul in man, his instincts, his passions and sexual attraction.

5th grade. An animating astral principle, a rational soul, a thinking and consciously acting Self, mediators between body and spirit.

The third principle, spirit, in Neshamah Kabbalah

5th grade. The soul of the mind, the matter of the mental body, intellect, memory, erudition.

6th grade. The life of the spirit, the spiritual soul, the inner voice, the highest disinterested impulses of the soul, intuition, which most people have in their embryonic STATE.

7th grade. The divine soul, the highest rebirth of man, the "new Olympians", the divine principle that influences the spirit, wisdom.

HUMAN ASTRA SHELL OR AURA

Between the material level, the world of actions, and the spiritual level, the world of causes, there is an astral level, on which the human soul is located. A person is distinguished by the presence of a soul, a subtle thinking and leading to the action of the psyche, which can manifest itself as

material and astral levels, and for the most highly developed people even on the spiritual level. The simplest manifestations of the intuitive powers of the soul are likes, dislikes, premonitions. This is followed by the perception of the aura, physical and spiritual providence. At the highest stage of development, these forces can be used to change the laws of life of the human organism. At the material level of the soul

of a normal person, who is in a state of wakefulness, controls all the organs of perception with the help of the brain, receives and stores the information received from them. It can act without going through the brain, since it is always in the closest connection with the whole body.

In sleep, as well as in people who have the ability of mediums, or in people who are in a state of wild horror, the connection between soul and body is weakened. The soul can leave the body in dreams, under hypnosis, during ecstasy. In some, it can be separated from the body at the behest of the will. In these cases, the soul or astral shell is not controlled by the brain, and therefore can move indefinitely in space and time, perceiving everything that happens on the astral level. When a person is awake, these abilities are either under wraps, or they do not seem to be very pronounced. However, memories, visions, and hallucinations can unconsciously affect a person through the sympathetic nervous system.

The astral sheath of the body is the seat of the determining first principles. For this reason, everything in nature is alive. There is not a single physical object that would not hide in itself "spirit" - a spiritually organizing principle. The sensuously receptive substances of all three kingdoms of nature arise due to the condensation of subtle four-dimensional astral matter and three-dimensional material substances. Everything that arises receptive and materialized has already been represented in astral matter, and this astral matter envelops and penetrates into any physical body in the form of an aura.

In minerals, this astral substance is the soul of the mineral or the soul of the crystal, which are referred to by Paracelsus as stannar or trufat. In them, the vital principle is slow, and therefore, to the human eye, minerals are lifeless. In plants, the astral material manifests itself in the soul of plants, which was mentioned by Paracelsus as lephias. It is receptive to the radiations of the living and life-giving first principle, but not to the vibrating psychic waves that are at the highest level. For this reason, plants are not capable of showing feelings. Paracelsus mentioned the evestrum, by which he meant the soul of animals. She is able to perceive psychic fluctuations, but not the higher mind. The astral matter of a person is life-giving, capable of perceiving both psychic radiation and the higher mind. In addition, a person is given freedom of choice. The astral shell of a person can be sensitive to the highest fluctuations of the divine spirit, which allows him to make decisions, merge with the highest principle, thereby gaining eternity.

Under certain conditions, a person can feel the aura. Recently, doctors have been doing a lot to capture the radiation of the human aura, which can be seen. Many similar attempts have been made in London. During these experiments, the object under study was placed behind a special screen, after which glimpses of radiation could be seen. The screen was a glass vessel, inside of which there was an alcoholic solution of dicyanin. The observed aura was described as a colored, faintly luminous fog of various shapes and densities, which depended on the nature of individuals, their temperament and state of health. In general, three zones could be distinguished in the aura. The first of these is dark radiation about half a centimeter wide. It envelops the whole body, expanding significantly in diseases and neuroses. The structure of this dark band resembles granules. The second zone of the aura has a width of 2 to 8 centimeters. It is located on top of the dark stripe, in places, as if erasing it. The second zone consists of vertical, interconnected bands of a special color, which have convolutions and irregularities along the outer edge. The third, outermost, zone has no particular color, it gradually fades into space. During experiments, one can observe how bright brilliant rays appear and disappear. Firstly,

these rays can skip both between separate parts of one body, and between different people. These rays appear in the form of brightly glowing blue

lightning. The second type of rays comes from the inner zone of the aura perpendicular to the human body. They pass to the outer zone of the aura and resemble electrical sparks. The third type is the luminous points that suddenly appear and just as rapidly disappear around the entire body.

After experiments, it was found that this radiation is not polar. It has also been found that it is not possible to determine by what force it is produced, since this radiation is neither radioactive, nor magnetic, nor electrical. When studying the color of three types of aura, it was found that its color largely depends on the intelligence of the people being studied. If the intelligence of the studied objects is above average, then it has a bluish tint, if the intelligence is below average, then a gray aura is visible. However, if a person has a predisposition to see the human aura, then a picture richer in color appears before his eyes than can be seen through a dicyanine screen. Such people see a multicolored cover in which many processes take place every moment: the interaction of secondary radiation zones, radiation from all vital organs, the nervous system, the circulatory system, and the digestive system. In this gigantic number of radiations, 12 fundamental types can be distinguished, which correspond to 12 signs of the zodiac and 12 sounds of the scale (7 diatonic and 5 chromatic sounds). Each of these auras can change over time, which largely depends on the consciousness of a person. In general, this principle can be taken as the basis of all interactions occurring in the human aura. In all the confusion of radiations of the astral matter of the human body, which is represented by different colors, three groups can be distinguished: physical, animistic and thinking auras.

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Illustrations

Ludwig Klages

Munich Cosmists (left to right): Karl Wolfskehl, Alfred Schuler, Ludwig Klages, Stefan George, Albert

Verwey

Stefan George at the height of his fame

Stefan George and the Stauffenberg brothers

Photo of students and teacher, imbued with gloomy mysticism

Kurt Pelke, who used the ritual name "Weisshaar"

Count Ernst von Reventlow

Franziska von Reventlow

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Illustration for Weisshaar's article "The True Meaning of the Swastika" (1921)

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Cover of Paul Kötner's book, which was published under the pseudonym Raphael

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Cover of Femshtern magazine

Cover of Heinrich Jürgens' book on the practice of swinging a sidereal pendulum

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A new system of chemical elements proposed by Thousand in 1922.

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Cover of a pamphlet published by Franz Thousand in 1922

Paschbach Castle (Tyrol), which was acquired by Tausend

Thousand's Munich Mansion

Küchenmeister's factory, where Tausend's factory is located

Tarandt Castle acquired by Franz Tausend

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Caricature of Thauzent and Ludendorff

Drawing made during the trial of Franz Tausend

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Cover of Occult Chemistry, published in 1908

Baz infuriates Ta Feboname

Franz Thousand's letter from prison

Showcase of a Munich jewelry store that belonged to Karl Blum

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Testimony of Oswald Pohl about Karl Malhuz, which was made by him on death row in 1950

Nobel laureate Fritz Haber, who seriously considers the possibility of synthesis

gold

by artificial means

in History of Orders and Secret Societies #

VM 978-5-9533-5436-3

About 5

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| 9

Notes

1

In Mesopotamia, a figure of a man made of soft rocks of stone, and later - a tire, installed in a temple in order to pray for the person who placed it. The statue of an adorant was a sitting or standing praying person with arms folded across his chest. The face was usually performed more carefully than the body, although it had to comply with certain conventions, which deprived the sculpture of individual features.

2

German romantic painters of the 19th century.

w

Not to be confused with Weisthor, the ritual name of an Austrian colonel and

SS Brigadeführer Karl-Maria Wiligut, who advised Heinrich Himmler on mystical matters.

4

For more information about this organization, see Vasilchenko A. War of clans. "Black Front" against the NSDAP. Moscow: Yauza, 2005.

5 Walfather is one of Odin's many names. 6 Date and place of Heinrich Himmler's birth. 7

At the indicated time, a conflict was brewing between Hitler and Ludendorff. 8

In Scandinavian myths, a harsh winter that will precede the end of the world. In Ariosophy, Fimbul is the death of the bred superior race.

9

Is it not this plot that turned out to be hidden from the reader in W. Eco's para-Masonic novel "Foucault's Pendulum"?

10

You can read more about this plot: Vasilchenko A. V. Sonderkommando H. Himmler's witchcraft project. Moscow: Veche, 2011.

11 Derived from the words "God" (Soi) and "goth" (Soyo).

12

Since in Russian the word "year" is associated primarily with the astronomical cycle, the word "fit" will be used further, which will avoid semantic confusion.

13

Wife of Emperor Franz Joseph I, Princess of Bavaria by birth.

14

Greek poet.

15

Amalgam is a liquid or solid alloy of mercury with some metal.

16

Aigit rogayie (lat.) - drinking gold or golden drink. In alchemy, this term denoted to a certain extent a diluted substance called the "philosopher's stone."

17

In Germany, a candidate for public office.

18

Laboratory in Gilching.

19

Dokimast is a coin controller.

20

Means "thousand" in German.

21

Lapidarium (from Latin /ar/ - stone) - an exposition of samples of ancient writing, made on stone slabs (including tombstones). This concept also includes the remains of sculptures and buildings, that is, parts of a once-unified whole (sometimes of unknown origin), often exhibited in archaeological sites.

22

The Weimar Republic was implied.

23

The translation of the NSDAP as the National Socialist Workers' Party of Germany, which has been established in Russian historiography, is not entirely correct both in meaning and vocabulary. It would be more correct to speak of the National Socialist Party of German Workers, which arose on the basis of the "Party of German Workers".

24

After the National Socialists came to power, V. Frick was appointed Reich Minister of the Interior.

25

The spelling of the surname used in the documents of the OGPU is preserved.

26

Not to be confused with the Consul organization.

27

For this project, the German word *Neiikipae* was used, that is, "medicine" in its highest, sacred meaning.

28

Head of the Imperial Union of Physicians and the National Socialist Union of Physicians. 29

It is possible that Emil Schlegel was just the same person who acquired Tarandgue Castle, and then handed it over to the National Socialists.

30 Blood poisoning.